FIRE AND BRIMSTONE

From Heaven,
From Earth.
In Hell,

OR,

Three Discourses

I. Concerning the burning of *Sodom* and *Gomorrah* formerly,
II. Concerning the burning of *Ætna*, or Mount *Gibel* more lately,
III. Concerning the burning of the Wicked Eternally,

with Fire and Brimstone.

By *Thomas Vincent*, sometime Minister of *Maudlins* Milk-street, *London*.

Rev. 21.8. *But the fearful and unbelieving, and Abominable, and Murderers, and Whore-mongers, and Sorcerers, and Idolaters, and all Lyars shall have their part in the Lake, which burneth with Fire and Brimstone; which is the second Death.*

London, Printed for *George Calvert*, and *Samuel Sprint*, and are to be sold at the Golden *Ball* in *Duck-Lane*. 1670.

To the Reader.

THe occaſion of my Writting theſe few Sheets concerning theſe three great Burnings, was the breaking forth of ſuch Flames and Streams of Fire the laſt Year at the Mouth and ſides of Ætna, or Mount Gibel; being willing to take hold of any occaſion, eſpecially ſo ſutable as this, to awaken Sinners, that they might endeavour their eſcape from the future and everlaſting burnings of Hell; and this I thought the rather to do, becauſe in the Relation given us of thoſe ſtupendous burnings of Ætna, the hand of the Lord was not in the leaſt minded, his Name not once mentioned, and no improvement thereof at all attempted by him, or them that drew up the Narrative; which to me ſeemed a ſhame, and quickned me (when others who might have done it better were ſilent) in my endeavours to make ſome advantage of this Providence for the good of Souls. The chief of what I had drawn up was ſeveral Months ſince, which I purpoſed to Preach upon in the courſe of my Miniſtry, as an Appendix unto the Doctrine of Contrition; but being diverted from that Subject by ſome ſevearer and threatning Providences, I looked upon my ſelf as called at that time rather to Preach upon ſuch Subjects might tend to the ſupport of Gods people under thoſe ſufferings which they were like to undergo, if they would perſeveer in his ways. Thus my Papers were laid aſide and laid aſleep, and I did think to bury them in my Cloſet, and

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never to ſuffer them to come forth into the light; But ſince the Fires which have broken forth of late in the City, and Suburbs, and Southwark; and the general impreſſion of fear of Fire upon the Sprits of London's *Inhabitants, I thought it might be ſeaſonable at this time to treat of Burnings; that ſo I might prevail with all in danger, eſpecially the Inhabitants in and about* London, *that if they ſhould not eſcape the burnings of their Houſes here (for the preventing of which all diligence ſhould be uſed) yet that they would above all things endeavour to eſcape the burning of their Perſons in the everlaſting flames of Hell; If this little Book be made uſe of, by the Lord to keep any of you out of Hell give God all the praiſe, and be mindful at the Throne of Grace of him who prayeth for the Salvation of all your Souls.*

Thomas Vincent.

Fire and Brimſtone from Heaven, in the burning of *Sodom* and *Gomorrah*.

Pſalm 11. 6. *Upon the wicked he ſhall rain Snares, Fire and Brimſtone, and an horrible Tempeſt; this ſhall be the portion of their Cup.*

CHAP. I.

The Text opened, and a general Doctrine obſerved.

THE Lord is known by the judgements which He executeth, whereby he giveth Sinners to underſtand even in this World, that, as he is patient and long-ſuffering, merciful and gracious, and ready to be reconciled: ſo that he is Holy and jealous, juſt and righteous, and that he can be angry, and expreſſe his anger in furious rebukes, when by ſin he is exceedingly provoked hereunto. And as the anger of the Lord, in the height and feireneſſe of it, is compared unto Fire, unto a flaming Fire, which devoureth round about, *Lam.* 2. 3. So his

moſt dreadful judgements, the expreſſions of his anger are by Fire, eſpecially by Fire mingled with Brimſtone. Such ſhowers of Fire and Brimſtone God doth threaten to rain upon the wicked in the Text: *Upon the wicked he ſhall rain Snares, Fire, and Brimſtone and an horrible Tempeſt, this ſhall be the portion of their Cup.*

In this Pſalm is ſet forth firſt (the hatred and indignation of the wicked towards the righteous, which is expreſſed both in their ſcoffing at them, and their preparing the bow, and arrow to ſhoot and deſtroy them. Ver. 1. 2. 3. the hatred and indignation of God towards the wicked, which is expreſſed in his threatning to rain Snares, Fire, and Brimſtone, and an horrible Tempeſt upon them to devour them. Ver. 5. 6. *Upon the wicked,*) that is, upon all the wicked who go on ſtill in their treſpaſſes, eſpecially ſuch as are haters and perſecutors of the righteous. *He ſhall rain Snares*, that is, God will entangle and hold them ſo faſt, even like Birds under the ſnares and nets of the Fowler, that they ſhall not be able to fle from and eſcape the deſtruction which he will bring upon them. *Fire and Brimſtone, and an horrible Tempeſt.* No Tempeſt is more horrible, than a tempeſt of Fire and Brimſtone, which God will rain on the wicked; this hath an alluſion unto the real Fire and Brimſtone, miraculouſly Created by God, and rained down from Heaven upon the wicked Cities of *Sodom* and *Gomorrah*: ſomething like unto this God threatneth in his deſtructions of other places. *Iſa.* 13. 19. *And* Babylon, *the glory of Kingdoms, the beauty of the* Caldees *excellency, ſhall be, as when God overthrew* Sodom *and* Gomorrah. *Amos* 4. 11. *I have*

over-

overthrown some of you, as God overthrew Sodom *and* Gomorrah. And if the wicked do escape real Fire and Brimstone, and any temporal judgement, like it, on Earth; be sure the Lord will rain an horrible Tempest of fire and brimstone upon them in Hell. *This shall be the portion of their Cup.* The Lord hath received a portion, and prepared a Cup for all the children of Men; he hath a portion of good things for the righteous, and he will give them the Cup of blessing and Salvation; but he hath laid up a portion of evil things for the wicked, and will put into their hands the Cup of his Wrath and Curse, he hath reserved ruine and destruction for them by Fire and Brimstone.

Hence observe:

Doct. *That an horrible Tempest of Fire and Brimstone God threatneth to rain on the wicked, as their deserved portion.*

I shall not here speak concerning all the dreadfull temporal judgements of God upon the wicked, which may have some similitude unto destruction by Fire and Brimstone. But treat concerning fire and brimstone it self, and the destructions of it, both what hath been, and what shall be.

My chief design is as the Lord shall enable, to set forth Gods vengeance on the wicked, which shall be hereafter by Eternal fire and brimstone in Hell, in order to the awakening of sleepy sinners out of their carnal security, there being no greater awakening consideration in the whole Christian Religion, than this of the certain danger, which all unbelieving sinners are in of Hell Fire; and because such as are most concern'd in the danger are

hardly brought to conceive, but moſt hardly induc'd to conſider this Fire, it being ſo far remov'd at preſent from ſenſe; therefore by way of introduction unto the diſcourſe concerning the burning of Hell; I ſhall treat firſt of the fire and brimſtone which formerly was rained from Heaven, upon the wicked Cities of *Sodom* and *Gomorrah*; Secondly, of the fire and brimſtone, which more lately iſſued forth of the bowels of the Earth, in the laſt years eruption of Mount *Ætna*; that hereby I may both facilitate the conception, and entice unto the conſideration of the fire and brimſtone in Hell, which eternally ſhall burn the wicked, whoſe portion that dreadful place is appointed to be.

CHAP. II.

The Hiſtorical Introduction unto the Judgement of Sodom.

DReadful were the ſhowers of fire and brimſtone, which came down from Heaven upon the wicked Cities of *Sodom* and *Gomorrah*, *Admah* and *Zeboim*, the Hiſtory whereof we have recorded in the Scriptures (the moſt ancient, and moſt certain of all Hiſtories,) where only this record is originally to be found. But before I ſpeak of this judgement, I ſhall give the Hiſtorical Introduction to it, ſhewing what the Scripture relateth concerning the places, and people, and ſome tranſactions before it's laſt ruine and deſolation by Fire from Heaven.

The firſt notice we have of *Sodom* is in the 13th. Chapter of *Geneſis*. It was in the early yeers of the

the World that *Sodom* flouriſhed; the ſinners of *Sodom* were contemporary with *Abraham* the Father of the Faithful; none was like *Abraham* upon the Earth for goodneſs, and none were like the *Sodomites* upon the Earth for wickedneſs, the Text ſaith, they were ſinners before the Lord exceedingly, ver. 13. We read that *Abraham* (had upon the call of God) forſaken his Fathers Houſe and Kindred; and came into *Canaan* with *Lot*, his Brother *Haran*'s Son, who ſojourned together for a while in that Land, which God promiſed to give unto the Poſterity of *Abraham* for a poſſeſſion; here the wealth and ſubſtance, the Flocks and Herds both of *Abraham* and *Lot* through God's bleſſings were encreaſed greatly, inſomuch as they could not longer live well together, becauſe of the abundance of their Cattel, and ſome ſtrife which did ariſe between their Herdmen; therefore *Abraham*, that all occaſions of contention might be avoided, deſires *Lot* to devide and ſeparate himſelf with his Cattel, and chuſe either the right hand or the left, and himſelf would take that way which he ſhould refuſe: *Lot* complyeth with this motion and reaſonable propoſition; and lifting up his eyes, beholdeth the Plains of *Jordan* that they were well watered, even as the Garden of the Lord, and therefore, making choice of theſe Plains for his Cattel, he journeyeth Eaſt-ward towards *Sodom*, one of the Cities of the Plains, where himſelf did take up his habitation.

It was not long after *Lot*'s ſojourning in the wicked City of *Sodom*, that Wars break forth, and they are invaded by four great Kings: namely, *Amraphel*, *Arioch*, *Chedarlaomer*, and *Tidal*, becauſe

of their Rebellion againſt *Chedarlaomer*, whom they had ſerved twelve yeers before. The hiſtory of which Wars with the event thereof, we have in the 14th. Chapter of *Geneſis*. Againſt which Army of the four Kings were gathered together the five Kings of the Cities of the Plain and their people, who joyned together in battel with their enemies in the Vale of *Siddim*: But the four Kings were too mighty for the five, and ſmiting them, obtained Victory over them: Whether the Army of the four Kings were too numerous, or more Warlike and expert in battel; or whether the guilt of the people under the five Kings weakened their hands, and enfeebled their Spirits, it is not ſaid: but this we may reaſonably judge that their ſins were the cauſe of their overthrow, and that God did hereby warn them to repent and turn from the evil of their doings, leſt a worſe evil ſhould overtake and utterly deſtroy them.

The four Kings having conquered and diſperſed the Army of the five Kings, they ſack the Cities of *Sodom* and *Gomorrah*, and amongſt other captives they take *Lot* with his goods and depart.

Abraham hath notice quickly by one that had eſcaped of theſe ſad tidings, and what had befallen *Lot*; and though he could not muſter up ſo great force as to match theſe four great Kings in number; yet becauſe of the great love which he did bare unto *Lot*, who for his ſake had come forth from amongſt their own Kindred into *Canaan* with him, and being filled with courage, having as little black guilt within to appale his ſpirit, as any man alive, he armeth his three hundred and eighteen trained ſervants, and without any other help, only *Aner*, *Eſcol*, and

and *Mamre*, which were confederate with him, he purſueth theſe Kings laden with their rich booty, and in the night when they were drowned (it may be) with ſleep and ſecurity, he devideth his little company and aſſaulteth them; which being ſo ſudden and unexpected, and at ſuch time, when the Hoſt of theſe Kings were unready and unprepared, they are ſtruck with dread and amazement, and without any great reſiſtance which we read of, they confuſedly flee before *Abraham*, who maketh a great ſlaughter amongſt them, and purſueth them to *Hoba*. Thus *Abraham* reſcueth *Lot*, and the other captives out of their Enemies hand, and recovereth all the goods which they had taken away.

In *Abraham*'s return with the ſpoils of theſe great Kings, the King of *Sodom*, who had eſcaped in the battel, cometh forth to meet him, who maketh proffer unto him of all the goods which he had recovered, the perſons only excepted; but *Abraham*, what ever he had deſerved, yet would not accept of ſo much as the worth of a thred or ſhoelatchet, of what had before belonged unto ſo wicked a people as the *Sodomits* were; fearing poſſibly that ſuch goods mingled with his own might prove like a Moth unto them; however, he would not give the King occaſion to ſay, or any to think that *Sodom*'s goods had made *Abraham* rich.

This bringing back of the *Sodomits* from captivity and reinſtalling the King of *Sodom* beyond what he could have lookt for, by ſuch unlikely means, was a wonderful work of God, and laid a great obligation upon the *Sodomites*, not only to reſpect *Lot*, upon whoſe account *Abraham* had thus ven-

tured himself, but chiefly to repent of their sins against God, who had spirited *Abraham* for this work, and delivered his and their enemies into his hands, as *Melchizedek* King of *Salem*, and Priest of the High God, who came forth to meet *Abraham*, acknowledgeth with praise and thanksgiving: how little the *Sodomites* did answer their obligation either unto God or Man, will appear in the 19th. Chapter of *Genesis*, where their sin and punishment is set forth.

But before this in the 18th. Chapter we read that *Abraham* having entertained three Angels, he afterwards bringeth them forward on their way which lay towards *Sodom*: the Chief and most honourable of these Angels, being the Son of God, the Angel of the New-Covenant, staying behind the other two Angels who went onwards towards *Sodom*, revealeth unto *Abraham* what he was about to do unto *Sodom*, giving him to understand that the cry of *Sodom* and *Gomorrah* was great, and their sins exceeding grievous, and that now he was going down to visit them for their sins: whether he revealed to him what manner of destruction he intended to bring upon them we have no mention; but whatever it were *Abraham* is full of fears because of *Lot*, and therefore interceeds with the Lord in the behalf of the place, as wicked as it was, to prevent (if possible) the ruine and destruction thereof, which was threatned.

Abraham knew of one righteous person, namely *Lot*, which was there, and he hoped that there might have been others besides him, if not of the City yet in *Lot*'s Family; and therefore he maketh bold to plead with the Lord, that he would not destroy

deſtroy the righteous with the wicked, becauſe this would not ſeem juſt and right for the Judge of all the Earth to do; and firſt he prayeth, that if fifty righteous perſons were found in *Sodom*, the place might be ſpared for their ſakes, the Lord being very gracious, readily promiſeth it ſhould be according to his requeſt; *Abraham* having encouragement from one grant, and fearing what the number of righteous perſons in *Sodom* might be, entreateth further, that if five were wanting of the fifty the place might not be deſtroyed; and having obtained his requeſt herein, he doth not reſt but proceeds to beg with expreſſions of low humility, that if but forty, and then if but thirty, and then if but twenty, and laſt of all if but ten righteous perſons were found there, that the Lord would ſpare the place for their ſakes. *Abraham* ſpeeds in his whole deſire, the Lord aſſuring him, that he would not deſtroy the place, if he found ſo many as ten righteous perſons therein; and *Abraham* leaves off asking, before the Lord giveth any denial unto his ſuit; and though *Abraham* did not requeſt it, yet the Lord himſelf did reſolve it, that not one righteous perſon ſhould be conſumed in the iniquity of the City, and therefore as he ſent Angels thither to deſtroy the place: ſo they had a commiſſion to ſave righteous *Lot* and his Family, as we may ſee in the 19th. Chapter.

The two Angels were now come in the evening unto *Sodom*, whilſt *Lot* providentially was ſitting in the gate, who ſeeing them enter, riſeth up from his ſeat and meeteth them, and bowing himſelf toward the ground, entreateth the favour of them that they would be his gueſts that night, through his impor-

importunate requeſt (they refuſing at firſt) he prevaileth with them, and ſo bringeth them home to his houſe, where he entertaineth them with a feaſt. They had not been long in *Lot*'s Houſe, before the Houſe was beſet by the Men of the City, upon notice of two extraordinary perſons that were there; poſſibly the bodies which thoſe Angels had aſſumed were very beautiful to the eye, and full of ſparkling luſtre, being inform'd by ſuch glorious ſpirits; and this might entice the beaſtly, or rather worſe than beaſtly luſts of the *Sodomits*, and enflame them with burning deſires of committing that filthy ſin with them, which is not fit to be nam'd; theſe deſires bring the chief part of the City, old and young from every quarter unto *Lot*'s houſe, who when they were come, they require him to bring forth thoſe Men (as they ſuppoſed them to be) that they might ſatisfie their luſts upon them. *Lot* looking upon this as a piece of inhumanity and abominable wickedneſſe, to offer ſuch injury unto ſtrangers, that he got forth of his door, and with fair words endeavoureth to perſwade them theforbearance of this wickedneſs; yea, he is ſo far tranſported with deſire of ſaving his gueſts from the filthy luſts of the *Sodomits*, that inconſiderately he endeavours to divert them, by making proffer of both his Virgin-daughters to them to be uſed, or miſ-uſed by them as they pleaſed, ſo that his gueſts might be ſpared.

But the *Sodomits* are fully bent upon their wickedneſs, and deafning their ears againſt his propoſal, they preſs in upon *Lot*; and threatning to deal worſe with him than with them, they attempt to break open his door. The Angels ſeeing what danger

ger *Lot* was in amongſt the furious and luſtful multitude, put forth their hands and pull *Lot* into his houſe; and withall, putting forth the power the Lord had given them, they ſmite the Sodomits with blindneſs, ſo that they could not find the door, which notwithſtanding that judgement of blindneſs upon their bodies, being pricked forward by their blind and impetuous luſts, they ſtill ſeek after.

And now the ruine of *Sodom* is not far off, the Angels reveal unto *Lot* who they were, and that they were ſent by the Lord to deſtroy *Sodom*, and the Neighbouring Cities, becauſe of the crying wickedneſs which was in them: therefore inquiring concerning his relations in that City, they bid him bring forth all that belonged to him; accordingly *Lot* goeth forth and calleth upon his Sons in Law, and giveth them to underſtand what he had heard of the Angels, concerning the near deſtruction of the City, and therefore warneth them with all expedition to haſten out of the place; but *Lot* ſeemeth unto his Sons in Law as if he had mocked, and they give heed to none of his words.

The day being come that *Sodom* and *Gomorrah* muſt be deſtroy'd, the Angels in the top of the morning haſten *Lot* to come forth, and whilſt he lingereth they lay hold on his hands, and the hands of his Wife and Daughters, and (the Lord being merciful unto them) bring them forth, bidding him flee to the Mountain, and eſcape for his life, and not look back, leſt he ſhould be deſtroyed, which his Wife offering (notwithſtanding the warning) to do, was turned into a Pillar of Salt; *Lot* being full of fears entreateth for *Zoar*, and for his

his sake the Lord spared that City that *Lot* might retire unto it, whilst he brought destruction upon *Sodom* and *Gomorrah*, and the other Cities of the Plain.

CHAP. III.

A generall description of Sodoms *Judgement, together with the efficient cause which was God, and the meritorious cause,* Sodoms *sins.*

BEing thus led by the clew or thread of the history, we are at length come to speak of that most tremendous and dreadful Judgement, which God executed upon *Sodom* & *Gomorrah*; namely, that horrible tempest of Fire and Brimstone, which the Lord rained upon those wicked Cities for their sins, the relation and description whereof we have *Gen.* 19. from the 23d. Ver. to the 30th. *The Sun was risen upon the Earth, when* Lot *entered into* Zoar. *Then the Lord rained upon* Sodom *and* Gomorrah *Brimstone and Fire from the Lord out of Heaven: And he overthrew those Cities, and all the Plain, and all the Inhabitants of the Cities, and that which grew upon the ground. And* Abraham *gat up early in the morning to the place where he stood before the Lord; and he looked toward* Sodom *and* Gomorrah, *and toward all the Land of the Plain, and beheld, and lo the smoke of the Countrey went up, as the smoke of a furnace. And it came to passe when God destroyed the Cities of the Plain, that God remembred* Abraham, *and sent* Lot *out of the midst of the overthrow, when he overthrew the Cities wherein* Lot *dwelled.*

In treating of this subject concerning the burning

ing of *Sodom* and *Gomorrah* with fire and brimstone, I shall speak:

First, Of the cause of this Judgement.

Secondly, Of the Judgement it self.

Thirdly, Of persons on whom it was inflicted, and how they were affected.

Fourthly, Of the persons that escaped.

Fifthly, Of the Spectators.

Lastly, Of the use and improvement which we may make of it.

Concerning the cause of this Judgement; The efficient cause was God; The meritorious cause was Sodoms *sins.*

First, The efficient cause of the judgement of *Sodom* and *Gomorrah* was the Lord. *Then the Lord rained upon* Sodom *and* Gomorrah *Brimstone and Fire from the Lord out of Heaven.* Every judgement, whereof there are second causes in nature, is from the Lord; but this judgement was miraculous and therefore the hand of the Lord was in it more immediately; It was beyond the power of any second causes to effect this great thing, and therefore the Lord doth put forth his own great power, and stretcheth forth his mighty arm, that he might take vengeance on the wicked Sodomits, who had so highly provoked him by their sins. It is said *Deut.* 29.23. *The Lord overthrew* Sodom *and* Gomorrah, Admah *and* Zeboim *in his anger and in his wrath.*

The Lord heard the cry of *Sodom*'s sins, and was wrath; a fire of anger was kindled in his breast, and fury came up into his face; therefore girding himself with his irresistible power, and clothing himself

himſelf with flaming vengeance, as with a garment he came done, to plead with this ungodly and wicked people for their ſins, rendering his rebukes in ſuch a way as never before was heard of. It was the day of the Lords recompence, the day of his wrath and fierce anger, a day of trouble and diſtreſſe, of waſting and deſolation: It was a day in which the Lord was revealed from Heaven in flaming Fire, to take vengeance upon the Sodomits, whom he puniſhed with a moſt fearful deſtruction, devouring thoſe wicked Cities by the fire of his jealouſie, that he might make a ſpeedy riddance of all the ſinners which dwelled in them. *The Lord rained upon* Sodom *and* Gomorrah *Brimſtone and Fire from the Lord out of Heaven.* By the Lord on Earth we are to underſtand the Son of God, the ſecond moſt glorious Perſon in the Trinity; by the Lord in Heaven, we are to underſtand the Father, the firſt Perſon, who hath committed all Judgement unto the Son, *Joh.* 5. 22. From whom he received power to execute the appointed vengeance on wicked *Sodom.*

Secondly, The miritorious cauſe of the Judgement upon *Sodom* and *Gomorrah* was the ſins of thoſe wicked Cities, when the Lord ariſeth from his place to take vengeance upon a Nation, eſpecially in ſome notable and remarkable judgement, he is firſt exceedingly provoked hereunto by the ſins of that people. It is ſaid *Gen.* 13. 13. *that the men of* Sodom *were wicked, and ſinners before the Lord exceedingly.* They exceeded all other Nations in their ſins, and therefore they exceeded all other Nations in their puniſhment. And Chap. 18. 20. We read *the cry of* Sodom *and* Gomorrah *was great,*

and

and their sin was very grievous. It was not their prayers which sent up such a cry unto Heaven, no they were wholly irreligious and Ungodly: but it was their sins, like the blood of *Abel* which cryed from the ground for vengeance on him that shed it; the cry of *Sodoms* sins was so loud, that it came up into Gods ears, and would give him no rest until he came down to punish: Their sin was very grievous; not only grievous unto righteous *Lot*, who was vexed with the filthy conversation of the wicked, 2 *Pet.* 2. 7. But it was most grievous unto the most Holy and Righteous God, it was as a heavy load upon him grievous and hard to be boarn; it grieved God as it were to the heart, and therefore he doth ease himself of the burden of their Sin, by suffering it to fall down with a heavy weight upon themselves, so as to crush and destroy them together.

There are five sins of *Sodom* spoken of together, *Ezek.* 16. 49, 50. *Behold this was the iniquity of thy sister* Sodom, *Pride, fullness of Bread, and abundance of Idleness was in her, and in her Daughters*; that is her neighbour inferiour Cities, *neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abomination before me, therefore I took them away as I saw good.* The Sins were:

First, Pride and Haughtiness.
Secondly, Fulness of Bread.
Thirdly, Abundance of Idleness.
Fourthly, Unmercifulness to the Poor.
Fifthly, Abomination.

The first Sin of *Sodom* was *Pride and Haughtiness*, *Prov.* 16. 18. *Pride goeth before destruction, and a haughty*

haughty spirit before a fall. The Pride and haughtiness of the Sodomits did discover it self in their carriage towards *Lot*, *Gen.* 19. 7, 9. *Lot* is meek and humble, he speaketh fairly and kindly: *I pray you Brethren do not so wickedly:* But they are high rough and very haughty in their answer. *And they said stand back, and they said again, this one fellow came in to sojourn, and he will needs be a Judge.* As if they should have said: *Pray who are you that take upon you to speak thus unto us? do you know whom you speak to? you are a bold and saucy fellow to tell us of wickedness; Will you needs be our Judge? shall we indeed be judg'd by such a fellow as you? pray stay untill we make choice of you and place you in that office: shall we submit our selves to be judged by one so contemptible? No, no, we will never endure it; it is below our birth and breeding to be curb'd by any one, especially by you, who are a stranger, and of such a low spirit as dare not join with us in the way and practice of our City:* We will deal worse with you than with them, *we will make you know that we are your betters, and that we have power in our hands to bring you to your knees, and to tread you under our feet, that we can do both with you and yours what we please: we have been often provoked by you before, now we will forbear no longer, but make you to feel as well as to see in what disdain we have taken all your reproofs of our conversation.* Pride was grown to a great heigth in *Sodom*, it was monstrously great and big-bellied, conceiving and bringing forth many Daughters, such as Hatred, Malice, Envie, Revenge, Wrath, Strife, Contention, Bitterness, evil speaking, Slanders, Backbiting, Whisperings, Tumults, Brawls, Blood, and the like; these and many other sins are the product of Pride

and

and haughtineſs, all which we have reaſon to think did exceedingly abound in theſe exceeding wicked Cities of *Sodom* and *Gomorrah*.

The ſecond ſin of *Sodom* was *Fulneſs of Bread*. By Bread we are to underſtand all ſort of food, and not only meat, but drink too, as *Math.* 6. 11. *Give us this day our dayly Bread*: By fulneſs of bread is not meant plenty of food, this being Gods gift, and none of mans ſin to have it, and to make uſe of it moderately; but hereby we are to underſtand the Sodomits exceſſive filling themſelves, their exceſſive eating unto gluttony, and exceſſive drinking unto drunkenneſs: They pampered the fleſh, and nouriſhed themſelves as the Ox is nouriſhed againſt the day of ſlaughter, ſome reſemblance of their Sin was in the Iſraelites ſpoken of, *Amos*, 6. 4, 5, 6. *That lay upon Beds of Ivory, and ſtretched themſelves on their Couches, and eat the Lambs out of the Flock, and Calves out of the midſt of the Stall: That chanted to the ſound of the Viol, that drank Wine in Bowls, and Anointed themſelves with the chief Ointments*,

They were ſuch as thoſe againſt whom the wo is pronounced, *Iſa.* 5. 11, 12. *Wo unto them that riſe up early in the morning, that they may follow ſtrong drink, and continue untill night, till Wine enflame them: And the Harp and the Viol, the Tabret and Pipe are in their Feaſts; but they regard not the work of the Lord, neither conſider the operation of his hands*. It is likely the Sodomits had been Feaſting and Revelling, drinking and carowſing that day which the Angels came into their City, and their luſts being enflamed with their exceſſes, they gather in troops unto the Houſe of *Lot*, to commit their in-

tended outrage. But God is provoked, to cut off all provisions for their flesh, which they had so much abused, and to cut them off too for their intemperance.

The third Sin of *Sodom* was *Abundance of Idleness*. Idle persons did abound in that City, and there was abundance of idleness in those persons: they sat down to eat, and drink, and rose up to play; they were busie and active indeed in the service of the Devil, but either they lived without any particular Calling many of them, or were very slothful and negligent therein. Had they been diligently employed in their Callings that day as the Angels visited *Lot*, they would have had more minde to rest themselves in their own houses, than to disturb strangers in anothers House; but they being so generally idle, and an idle crew of them got together, upon notice of the strangers entertainment in *Lot*'s house, for want of better employment, they attempt this wickedness. The Sodomits did not only waste their wealth and strength, but also their precious time in Luxury, and this provoked the Lord to put an end to their time, which they made so little account of.

The fourth Sin of *Sodom* was *Unmercifulness to the Poor*. They strengthned not the hands of the poor and needy; they had poor and needy persons amongst them, but they did neither strengthen their hands, nor comfort their hearts by distributing relief unto them; they consumed so much upon their lust, that they had nothing to spare for the poor, at least they had no heart to give any thing for the supply of their necessities; the cry of the poor, it is likely, with their other sins came up into Gods

Gods ears, and the Lord hath threatned, *Jam.* 2. 13. *He shall have judgement without mercy, that hath shewed no mercy.*

The fifth and chief Sin of *Sodom* was *Abomination.* And they committed Abomination before me, therefore I took them away as I saw good. This word Abomination is a general word, and may be attributed to the fore mentioned Sins, which are an abomination in the sight of God; but ordinarily it is attributed in Scripture unto the greatest and most hainous Sins, and amongst others, yea above others to the sin of Idolatry: this Sin no doubt the Sodomits were guilty of, however it is not made mention of, neither do I think that Sin is implyed in the word Abominatiou here, insomuch as then the Earth was full of Idolatry, and the Sodomits were not worse herein (as we read of) than other Nations, but (I conceive) by Abomination we are to understand the abominable Filthiness of the Sodomits, for which they are branded by the Apostle *Jud. ver,* 7. *Even as* Sodom *and* Gomorrah, *and the Cities about them, in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, &c.* They gave themselves over unto fornication, even as the Gentiles are said to do. *Eph.* 4. 19. *Who being past feeling, have given themselves over unto Lasciviousness, to work all uncleanness with greediness.* God had given them up, and they had given up themselves unto the service of their Lusts, they were generally addicted unto uncleanness, and that not only to Fornication and Adultry, but it is said, they lusted after strange Flesh, such was their lust and uncleanness as we have described, *Rom.* 1. 24, 26, 27. Where-

in they did dishonour their own bodies between themselves, the men through vile affections, leaving the natural use of the Woman, burned in their lusts one towards another, men with men working that which is not only unseemly to be practised, but also unseemly to be named, or more particularly described. The Sin since that time hath obtained the name of *Sodomy*, it being so general in that place, insomuch as when the Angels came to *Sodom*, they would have been uncleen with the very Angels, this provoked the Lord to render to them the recompence for such abominable Filthiness as was meet.

Besides these Sins of the Sodomits, we may collect from the History several aggrevations of their Sins, which did exceedingly ripen them for ruine.

The first aggravation of the Sodomits Sins, was their *Impenitency*. Although *Nineveh* was threatned with ruine, and that within forty days, yet upon their repentance at the Preaching of *Jonah*, God repented of the evil threatned, and destroyed them not, as in the Book of *Jonah*. And if *Sodom* had repented of their Sins, and turned from their evil ways, if they had washed and made themselves clean, and put away the evil of their doings from before Gods eyes, God would have turned from the feirceness of his displeasure, and though their Sins were of a Scarlet and Crimson dy, yet they should have been blotted out and washed away, and made like Snow or Wooll: but this was the aggravation of all their other wickedness, that they were insensible and hard-hearted, their consciences were seared as with a hot Iron, so that they had no feeling nor remorse. There was a Preacher of righteousness amongst them, namely righteous *Lot*, who

reproved

reproved them so plainly and roundly for their Ungodly practices, and filthy conversation, that they tell him he would needs make himself a Judge; unto which he added his own blameless conversation, and forbearance from such intemperance and riot as they did run into; But the Sodomits slight all *Lot*'s sayings, they deafen their ears against his reproofs, and will be led by none of his example; nothing prevails with them to repent.

The second aggravation of the Sodomits Sins was their *Incorrigiblenes*; As it was said of the Jews afterward, *Jer.* 5. 3. So it might have been said of the Sodomits then, *Though God had stricken them, yet they did not grieve, though God had consumed them, yet they refused to receive correction.* They did not take warning by lesser judgements, so as to be corrected and amended thereby; They were smitten before their enemies, their City not long before had been sackt, their goods taken away, and themselves were led into Captivity, with their Wives and Children; and yet they were insensible of their Sins, the cause of all this evil that came upon them, and were so far from being bettered hereby, that they grew worse than they were before.

The third aggravation of the Sodomits Sins was their *Ingratitude*. They were not only ungrateful unto *Lot*, upon whose account *Abraham* did deliver them out of the hands of their enemies, which not only laid an obligation of respect to *Lot* upon them as long as they liv'd: but chiefly they were ungrateful unto God, the Author of this deliverance by *Abraham*, and who moreover had been very bountiful unto them, in giving them such a place of plenty and

pleaſure for their habitation, that it was like unto the Garden of the Lord for fruitfulneſs, the greater Gods Mercy and Bounty to them, the greater was their ingratitude, and the more highly aggravated were their Sins.

The fourth aggravation of the Sodomits Sins was the *Univerſality of their Sins*. There were no righteous perſons amongſt them, except it were *Lot* and his Family; they were generally corrupt, they were all droſs and no Gold, all Water and no Wine, all wicked when *Lot* was departed; As the Earth of old was filled with violence; ſo *Sodom* then was filled with Filthineſs, which was very offenſive unto the pure and Holy Eyes of God, and provoked him to deſtroy them.

The fifth aggravation of the Sodomits Sins, was their *Shamleſneſs*. What was ſpoken of *Iſrael*, *Jer.* 6. 5. Might have been ſaid of *Sodom, were they aſhamed, when they had committed abomination? nay they were not at all aſhamed, neither could they bluſh.* When the Prophet would ſet forth the ſhamleſneſs of *Judah*'s Sins, he compareth them unto *Sodom*, *Iſa.* 3. 9. *The ſhew of their countenance doth witneſſe againſt them, they declare their Sin like* Sodom *they hide it not.* None had more reaſon to bluſh and be aſhamed than ſuch filthy Sinners as they, and yet none were ſo little aſhamed: inſtead of being aſhamed of their Sins, they gloried in their ſhame.

The ſixth aggravation of the Sodomits Sins was their *Security*. They eat, they drank, they bought, they ſolde, they planted, they builded, until the the judgement did overtake them, *Luke* 17. 28. They were generally ſecure, though they had ſo greatly ſinned, and by their Sins ſo highly provoked

voked the Lord to take vengeance upon them. They put the evil day far from them; *Lot*'s Sons in Law although foretold and forewarn'd by their Father, would not believe it was so near, much lesse did the rest of the Sodomits believe any such thing, who had no intimation thereof given unto them; they little thought what a day would bring forth; their impunity for a while did encrease their security, and their security under the guilt of such Heaven-dareing Sins, did aggravate their Sins exceedingly.

And now the lusts of the Sodomits having conceived and brought forth such Sins, and their Sins so aggravated, do arrive unto perfection, and they bring forth death; Their iniquities now are full, and the Viols of Gods wrath also are full, and he poureth them down upon their heads, which leadeth unto the next particular, to speak of the judgement it self inflicted upon *Sodom* and *Gomorrah*.

CHAP. IV.

A particular description of Sodom *and* Gomorrah's *burning by Fire and Brimstone from Heaven.*

CConcerning the judgement it self which was inflicted on *Sodom* and *Gomorrah*. It was Fire and Brimstone which was rained down from Heaven upon those Cities. The morning was clear when *Lot* went forth of *Sodom*, and the Sun was risen upon the Earth when he entered into *Zoar*: But then a strange darkness did quickly fill the face of the Heavens, and hide the Sun from the view we may conceive that the fashion of the Heave-

was altered, and that the clouds, which carried this horrible Tempest of Fire and Brimstone in their Bowels, were of another shape, than those which carry in them ordinary storms of Rain or Hail, of Thunder and Lightning. It was over *Sodom* and *Gomorrah* that these dreadful clouds were gathered, which upon the command of the Lord brake asunder, and it is likely with fearful lightening, accompained with great cracks and amazing noise, as if Heaven and Earth, and Hell had been coming together, let down these flaming showers, which strangely turned the Air into Fire, and with such irresistible violence beat upon the Houses of the Sodomits, that they were foreed to yield unto the fury of these devouring flames.

This Rain probably was not in small drops, like that which falling upon the tender Grass, causeth it to spring forth and flourish; but in great flakes of of scalding Sulphurious matter enkindled by the breath of God: great sheets of Fire, it is likely, came down from Heaven, like the *Flying Roll* spoken of *Zach.* 5. 2, 3, 4. *the length whereof was twenty Cubits, and the bredth thereof ten Cubits, which entred into the House of the Thief and Falsesweareer, and consumed the Timber thereof, and the Stones thereof.* So did these sheets and rolls of fire fly about the Cities of *Sodom* and *Gomorrah*, and entered into the houses of the unjust and profane, the filthy and unclean, smiting and consuming Inhabitants with their Habitations. This storm of Fire and Brimstone, coming down with a commission from God, to destroy the whole Place, doth arm it self with unexpressible rage and fury, and first smiting the heads and tops of all the houses in the City,

City, ſetteth them on fire together, which mounting a great flame upward, and that mingling with the ſulphurious fire which came downward was exceedingly the more enraged, and we may conceive that from thence came ſuch horrid blazes to the eye, and ſuch dreadful roarings to the ear, as awakened all the wicked Inhabitans of the City out of their ſleep and ſecurity, and filled them with unconceiveable horrour and perplexity, when they ſaw inevitable ruine ſo near unto them.

Then the ſtreets of the City were filled with flames, and the Rain from Heaven, likely did raiſe Floods and Streams of burning Brimſtone, which poured into the houſes on every ſide ſuch fire as no Water could quench, no Stone Walls, nor Iron Bars or Gates could reſiſt or defend any of the Inhabitans from being devoured thereby; thus Gods hand did find out all his enemies in theſe wicked Cities together, his right hand did lay hold on them that hated him, and took no heed to his Laws; and making *Sodom* and *Gomorrah* as a fiery Oven in the time of his anger, he ſwallowed up all the Sinners of thoſe Places in his Wrath, and devoured them with this unquenchable fire; the Place now is like a fiery Oven, or like a great fiery Furnace, the ſmoke of whoſe flame was ſo great, that far and near it might be ſeen; concerning the horror of the Sodomits when compaſſed about with Flames, I ſhall ſpeak more under the third particular, only here add theſe things, which were remarkable in in this judgement.

Firſt, The ſtrangeneſs of it.

Secondly, The ſuddenneſs and unexpectedneſs of it.

Thirdly,

Thirdly, The dreadfulneſs of it.

Firſt, This Judgement was very *Strange*. It is the nature of Fire to aſcend towards Heaven, but here Fire and Brimſtone together do deſcend from Heaven, this is very ſtrange; the Sodomits had an unnatural Fire within them, and they have an unnatural Fire ſent upon them; they luſt after ſtrange Fleſh, *Jud.* 7. And God puniſhed them with ſtrange Fire, *Job* 31. 3. *Is not deſtruction to the wicked, and a ſtrange puniſhment unto the workers of Iniquity?* But of all ſtrange puniſhments, this is one of the moſt ſtrange, never ſuch a thing was heard of before, or hath been known ſince; as I may apply what *Moſes* ſpeaketh on another occaſion, *Deut.* 4. 32. *Aske now of the days which are paſt which were before, ſince God Created Man upon the Earth, and ask from one ſide of Heaven unto the other, whether there hath been ſuch a thing as this great thing, or hath been like it*, that God ſhould Rain Fire and Brimſtone from Heaven, to puniſh wicked Cities. We read of Fire ſent down from Heaven by the Lord, upon the requeſt of *Elijah*, which conſumed his Sacrifice; although he had drenched it often, and ſurrounded it with Water, all which was licked up by the fire, unto the wonder and aſtoniſhment of the People, whereby the Lord diſcovered his power beyond *Baal*, whoſe Prieſts could not by all their prayers and cutting themſelves prevail with their God to effect any ſuch thing, 1 *Kings* 18. 26, 28, 37, 38. And we read of Fire ſent down from Heaven, which deſtroyed two Captains and their fifty's, upon the requeſt of the ſame Prophet; theſe things were exceeding ſtrange; but the rain of Fire and Brimſtone from

Heaven,

Heaven, which consumed several Cities, and all their Inbitants together was far more strange: Fire hath come from Heaven, but never so great Fire; Fire hath come down from Heaven, but never Fire mingled with Brimstone; Fire and Brimstone hath come forth of the bowels of the Earth (of which in the second discourse) but never did Fire and Brimstone come down from Heaven, either before or since.

Secondly, This judgement was *sudden and unexpected*: It was like the Flood to the old World, which was drowned, or like the coming of Christ to the Sinners on Earth, which shall be damned: when the greatest judgements are most near, the Sinners which shall be destroyed thereby are most secure; and thus it was with the Sinners of *Sodom*: the day before there was no appearance of any such destruction near, there was no sign in the Earth or in the Heavens of any such thing; the night before also was like other nights, no fire beginning in any place, only the fire of lust which burned and raged in the hearts of that wicked people, but they had no apprehension of danger from those flames: when the morning was come it was like other mornings, there were no fiery dews, or fore-drops of the fiery rain, to give them warning of what would follow. The shaddows of the night were chased away by the beams of the morning Sun, there was no appearance of the shaddows of the night of Death, ready to stretch forth themselves upon all the Inhabitants of *Sodom* and Neighbour Cities together. But so soon as *Lot* was entered into *Zoar*, the Lord rained Fire and Brimstone on

Sodom

Sodom and *Gomorrah*, and brought such a sudden destruction upon them as they could not escape. Even as it will be ere long with *Babylon*, *Rev.* 18. 7, 8. So it was with *Sodom*; *she lived deliciously and securely, and in one day death and mourning came upon her, and she was utterly burnt with Fire.* Could the Sodomits have foreseen, and certainly foreknown, what destruction would have befallen their City that day, they would have hastened out of the place the day before, at furthest they would have delayed no longer than that morning; when *Lot* did depart, they would have flocked about him old and young from every quarter, and have departed with him; they would not have vallued houses of goods, so that they might have but sav'd their lives: But the Sodomits did not in the least apprehend their destruction to be so near. The Angels knew it, but they discover the thing unto *Lot* only; if they had made it know unto the Sodomits, it is most likely they would not have believed it any more than *Lot*'s Sons in Law did believe *Lot*, when from their mouth he did declare it. The Sodomits are jovial and secure, as if their life and mirth should continue many a year, when neither of them were a days standing longer.

Thirdly, This judgement was *most dreadful*; we read in the Scriptures and have seen with our eyes very great judgements, but none so dreadful, all things considered, as this of Fire and Brimstone from Heaven. Indeed the Flood which devoured the whole old World together, *Noah* and his Family excepted did strike the most universal dread upon the children of men, of any judgement that ever hath been since the Worlds Creation: yet the Fire

Fire and Brimſtone from Heaven, which devoured *Sodom* and *Gomorrah* with all their Inhabitants, *Lot* only and his Family excepted had more of particular dread in it, in as much as death by Fire is more painful than death by Water; eſpecially ſuch Fire as came down from Heaven. It was a terrible day to the old World, when they ſaw the Windows of Heaven opened, and Water to come forth from thence in ſuch great abundance, as to ſwell into a Flood, and that ſo great a Flood as drowned all Man-kind which were not found in the Ark: But it was a more terrible day to the Sodomits, when they ſaw the Windows of Heaven opened, and Fire to come forth from thence, Fire mingled with Brimſtone, and Gods fiery indignation, which falling upon their Houſes and heads, put all into flames; this laſt judgement as it had more ſtrangeneſs in it, ſo it did ſtrike more terrour into the hearts of thoſe which did endure it.

When the ground clave aſunder, and the Earth opening her mouth ſwallowed up *Corah*, *Dathan*, and *Abiram*, with all that appertained to them, when they went thus down alive into the pit, and the Earth cloſing upon them again, they periſhed from the Congregation, *Num.* 16. *verſ.* 32. 33. This was a very feaful judgement; but the opening of the Heavens, and it's ſhowring down Fire and Brimſtone, which ſwallowed up *Sodom* and *Gomorrah* with all the Sinners therein, this judgement was far more fearful. Death by the Sword, and death by the Peſtilence, or by any other diſeaſe hath nothing of that dread in it, as death by Fire, eſpecially by Fire from Heaven, by Fire mingled with Brimſtone.

No

No Fire have we ever ſeen that carried ſo much dread in it, as the Fire that burnt down our City of *London*; but *London*'s Fire was nothing in compariſon with *Sodoms* Fire: this will appear if we compare them together.

Firſt, The Fire of *London* began only in one place, which awakened all the Inhabitants about to prepare, and ſecure themſelves and their goods: but the Fire of *Sodom* began in all places together; there was fire without the City, and fire within, fire in every ſtreet, and in every houſe at the ſame time the Sodomits were compaſſed about with fire on all ſides.

Secondly, The Fire of *London* conſumed but a part, although it were the greateſt part of the City within the Walls: but the Fire of *Sodom* conſumed the whole City, turned all into aſhes, and not one houſe therein did eſcape the fury of the flames.

Thirdly, The Fire of *London*, though it devoured the houſes, yet much of the wealth and the beſt goods of the City were preſerved; but *Sodoms* fire conſumed all their Wealth, their Gold and Silver was melted, all their apparel and rich houſhold furniture was burnt, and what ever proviſions they had made for their fleſh, what ever fuel they had laid up for their luſts became fuel for this Fire.

Fourthly, The Fire of *London*, though it burnt much of the goods as well as houſes, which could not ſo eaſily and quickly be removed, yet few, very few of the Inhabitants periſhed; they had time and warning to withdraw themſelves before the fire reached ſo far as their habitations: but *Sodom*'s Fire burnt perſons as well as houſes, and not one perſon in the whole City eſcaped after the Fire was

begun;

begun; such as went forth of doors were consumed by the Fire from Heaven; such as remained within were consumed by the Fire of their houses.

Fifthly, The Fire of *London*, was an Earthly fire, although the contrivement of it might be first in Hell, and hellish Instruments made use of in the beginning and carrying of it on: but the Fire of *Sodom* and *Gomorrah* was from Heaven, and if the one did expresse more of the wrath of the Devil and Deviliſh men, the other did expresse more of the wrath of the Sin-revenging God, which is ten thousand times more dreadful.

Sixthly, The Fire of *London* at length was extinguished, since which time the City is like to be rebuilt, and doth now lift up it's head with more beauty and lustre than before it was turned into ashes: but *Sodom*'s Fire did make an desolation of that place; and since the Conflagration of that City *Sodom* never was, and never will be again rebuilt; neither is the place capable now of having any building erected upon it, inasmuch as the *Mare mortuum*, the dead Sea doth now cover the place where once the Sodomits had their habitation.

CHAP. V.

Concerning the Persons that were consumed and how they were affected.

3 CONcerning the Persons on which this judgement was inflicted, and how they were affected. The persons were all the wicked Inhabitants of the Cities of *Sodom*, *Gomorrah*, *Admah*, and *Zeboim*. Great was the horrour (hinted before)

before) which we may imagine theſe perſons were in when the Fire and Brimſtone came down from Heaven upon them, and there was no way for them to eſcape.

The noiſe and ſcorching heat of this dreadful Fire, we may conclude did quickly awaken ſome out of their ſleep of Intemperance, and all out of their ſleep of ſecurity. What tongue can utter the horrible perplexity of the Sodomits on this day! when they opened their doors and windows in the morning, and looking up to Heaven ſaw them open, and fire coming down thence to devour them; when the Tempeſt of Fire and Brimſtone beat upon them ſo ſorely, and ſuddenly, when there was ſuch a dreadful burning heat by the Fire, and ſuch a ſtinking noiſom ſuffocating ſmoke by the Brimſtone; when there was a little kind of Hell in that place both for torment and Sin. O the dread of the Sodomits! O the confuſion they were in! when ſuch an unthought of, ſuch an unheard of, and ſuch an unavoidable ruine was come upon them; how were they amazed! how were they diſtreſſed! ſome it may be curſed the day of their birth, wiſhing that they had been abortive iſſues, that they had never liv'd to ſee the light of the Sun, that ſo they might not have liv'd to ſee and feel the fire of this day: others it may be curſed themſelves and the Sinners of the place, who had provoked God to ſend this dreadful judgement upon them; others it may be curſed God, becauſe of the Fire and great heat, like thoſe, *Rev.* 16. 8, 9. Who being ſcorched with great heat blaſphemed the name of God, who had ſent down the Fire upon them.

O what a horrible out-cry was there in *Sodo*

whe

when the City began to be in flames: O what weeping and wailing, and wringing of hands!

The men roar, the woman shreek, the children weep and cry and cling about their Parents, yea all of them weep and cry out most hideously. The Sodomits have tears now in abundance; but none of their tears could quench the Flames about them, or aswage the sorrow and anguish within them; tears before for their Sins might have prevented these flames, and their fruitless mourning in the midst of them: but none more impenitent than they in the time of their prosperity, and therefore their cries and tears are to no purpose in the time of their adversity; they weep and God laughs at their calamity; they are grieved and afflicted, and God is comforted in the execution of his vengeance upon them for their Sins. In this extremity, the Sodomits know not what to do, nor which way to turn; they dare not go forth, that they might consult one another, because the air is all in a light fire abroad, and there are streams of Fire and Brimstone, which overflow in the streets; all the shelter they have is for a little while in their houses, but the Fire invadeth them there, and hemmeth them in on all sides, and very quickly the Fire creepeth in at their windows, and breaketh thorow their doors, nothing being able to withstand it's force. We may conceive how the poor Sodomits, when the Fire was coming into their houses, did run from room to room, being pursued where ever they went by the devouring flames; and when the fire was come at their persons, and the flames began to seise on them, then they sweat and fry, their hair is singed, their cloths are set on fire about them, their

Sinneves shrink, their hands and feet loose their use and they are in horrible pain all over without any help or relief, refuge faileth them, and there is no escaping, no enduring of this pain, and yet they must endure it until extremity of pain doth take away all sence of pain.

The terrour of the Sodomits through apprehensions of their present and unavoidable death before them was great, but surely the way and manner of it, namely, by Fire from Heaven did cause greater terrour: If it had been an ordinary Fire, of which some natural cause might have been assigned, it had not been so much; but when it was a miraculous fire from Heaven, created on purpose by the Lord to destroy those Cities, surely their dread was extraordinary: they could not chuse but see the more immediate hand of God in it, and withall his frown and dreadful displeasure: with the Fire & Brimstone which fell down from Heaven upon their houses and bodies, they had scalding drops of Gods wrath, which fell down upon their consciences: we may think what impressions they had of the wrath of the Sin-revenging God on their spirits, which caused a greater horror within, than the bare apprehension of death in any shape could of it self effect; when the guilt of so great Sins, and the apprehensions of so great wrath did meet together in their consciences, and they had no time nor way to get the guilt of Sin removed, and the wrath of God appeased; when conscience before asleep, was awakened in the midst of flames; when there was a Fire above the Sodomits, the Fire of Gods anger; Fire about and upon the Sodomits, the fire which came down from Heaven; Fire beneath the Sodomits, the fire

of

of Hell; and fire within the Sodomits, the fire kindled in their consciences, O the horrour! when Hell was already begun within them in the flashes and sparks of it, words cannot utter the horrible anguish which then they had upon them.

CHAP. VI.

Concerning the Persons that escaped.

4 THe persons that escaped this dreadful judgement were *Lot* and his Family. Like as it was in the Old World, *Noah* was an upright man in his generation, when the whole world besides were wicked; and God provided an Ark wherein he saved *Noah* and his Family, when all the kindreds and Nations of the world besides were drowned in the Deluge of Waters, which was brought upon the Earth: so also *Lot* being the only upright and righteous man in *Sodom*, when all the City together with the neighbouring Cities were wicked, God provided a *Zoar* for *Lot*, whilst he brought a Deluge of fire upon those wicked Cities, which consumed them and all the wicked together which dwelt in them. 2 *Pet.* 2. 5, 6, 7, 8. When the destroying Angels were sent unto *Sodom*, God remembred righteous *Lot*, and a mark for preservation was set upon his forehead, because he did sigh and cry out for the abominations which were committed in the midst of the City: And God remembred *Abraham* his Friend, who had made intercession for *Lot*, therefore he sent him out of the midst

of the overthrow, when he overthrew the City wherein *Lot* dwelt.

CHAP. VII.

Concerning the Spectators of Sodom's *burnings.*

5 CONcerning the Spectators of this Judgement. *Abraham*, however remote his habitation was, had a plain prospect of this Fire and burning of *Sodom*. We read *Gen.* 19. 27, 28. *And* Abraham *gat up early in the morning unto the place where he stood before the Lord; and he looked towards* Sodom *and* Gomorrah, *and toward all the Land of the Plain, and beheld, and lo the smoke of the Countrey went up as the smoke of a Furnace.* *Abrahams* heart did misgive him that those wicked Cities would not escape destruction, what ever conditional promise the Lord had made unto him of their preservation; therefore, it is likely, he arose and came to this place, that he might see what became of the Cities, and quickly he perceiv'd them to be all in flames, by the great smoke which mounted up from them; what his thoughts were is not mentioned, but it is likely he was more than ordinarily affected with this more than ordinary Judgement; such an appearance of God in the World, clothed with such wrath and vengeance, might well make even *Abraham* himself, whatever Interest he had in God, to quake and be astonished: When he looked up to Heaven, he saw God all in flames of anger, when he looked down to the Earth, he saw *Sodom* and *Gomorrah* all in flames of Fire: He knew that *Lot* did dwell there, and he did not know (it may be) but that

that *Lot* with his Family might be burning there, and this might cauſe him to lift up his voice and weep: be ſure he knew that the wickedneſs of the Sodomits was very great, and that the righteous of the place were very few, if any, when the Lord had promiſed him to ſpare the whole City for the ſake of Ten righteous perſons, could they there have been found. Ah Lord! thought he, what a wicked place is *Sodom*, that it ſhould not yeild Ten righteous perſons? O what an evil thing and a bitter is it to Sin againſt God, and hereby to provoke him unto anger? and what a fearful thing is it to fall into the hands of the living God, when his anger is ſtirr'd up! and doth burn thus like fire. And if *Abraham* could ſo clearly diſcern the burning of *Sodom* and *Gomorrah*, the Inhabitants of *Zoar*, who dwelt ſo near, might more clearly diſcern it.

An allarm they have in the morning, which doth ſtartle and awaken them; they are called forth out of their houſes to ſee this dreadful and tremendous ſight. The noiſe of *Fire, Fire, Fire*, doth ſound in their ear, Fire from Heaven, Fire in the Air, Fire on the Earth, *Sodom* on Fire, *Gomorrah* on Fire, *Admah* and *Zeboim* on Fire, every place near them on Fire, this they hear, this they ſee; the flames all about are very viſible, and very terrible: O with what ruful countenances do they look upwards towards Heaven, from whence the Fire did come! and forwards towards *Sodom* and *Gomorrah*, where the Fire was kindled! they ſee all the Cities together in flames, which being all cituated upon the Plain, without any Mountain or Hill between, they might in the Fields, or on the tops of their houſes have an eaſie proſpect of. And ſurely the Sinners of *Zoar*

are now affraid, and fearfulness doth exceedingly surprize the guilty; surely their consciences now are awakened, and do cause a trembling within them, when they see God's vengeance executed in flaming fire upon their fellow-sinners before them: *Alas! wo be to us! who can endure such devouring fire? who can bear such horrible burnings? Hath* Sodom *and* Gomorrah *provoked God to destroy them with Fire from Heaven? what then will become of us, who have shared with them in the same guilt, and have deserved the same punishment? O whether can we flee to hide us from the wrath of God, and shelter us from his fiery indignation?*

Lot also, who though he did not look back, as his Wife did, before he got into *Zoar*, yet from thence no doubt but he looked with a sorrowful countenance, and more sorrowful heart upon the wretched Cities as they burned, especially on *Sodom* the chief City, and where his habitation had been. O the tears that now run down his Cheeks! O the grief that doth fill his heart! when he seeth such a strange shower of Fire and Brimstone rained down from Heaven upon that sinfull, and now wofull place: he was vexed at the Sins of the Sodomits before, and now he is grieved at their misery; he thinks of his Sons-in-Law, and laments their folly that notwithstanding his warning would stay there to be burned; which he knew that now they lamented much more; he thinks of this Neighbour, and that Neighbour, how they are weeping and crying, whilst they are melting and frying in the flames. But *Lot* doth not abide long in *Zoar*, for such fear as well as grief did possesse him, that he did not think himself safe there, and therefore fleeth

to

to the Mountain, whither he was warned at first to go by the Angels, and there dwelleth in a Cave with his two Daughters, *Gen.* 19. 30.

CHAP. VIII.

Application to the Ungodly.

WE have here set before us an example, and that both of the Sodomits burning, and of *Lot*'s escaping. These things are recorded for our example.

The former is an example to the Ungodly; the later is an example to the Righteous.

1. The Sodomits burning is an example to the Ungodly, 2 *Pet.* 2. 6. *And turning the Cities of* Sodom *and* Gomorrah *into ashes, condemned them with an overthrow, making them an example unto those that after should live Ungodly.*

This example is set forth both to reprove the Ungodly, and to warn the Ungodly.

1. It reproves the Udgodly, and that for the practice of such Sins as were the cause of *Sodom*'s ruine. Such as

First, Pride and Haughtiness; I believe many in our age and Nation will vye with any of the Sodomits of old for Deviliſh Pride and haughty spirits; (if we may gueſſe at the pride of the heart by the garbs, the look and the speach,) there are some and those not a few, who seem to have outgone all former generations, and may well be stiled the First-born of the Devil for this Sin, although they have been brought forth at the later end of the World.

What shall we say, when men of the higher rank do so generally, without need disguise and hide their heads in others hair, and that of the womanish length, and for the most part of another colour than their own; and when woman disguise and hide the natural colour of their faces with paint and patches? what shall we think of the flanting apparel, the Antique and Apish fashions, of the ruffling Gallants in our Nation? not to speak of the excessive cost bestowed in their changeable raiment, more being spent upon one suit worn by some but a few days, then would be sufficient to cloth the backs and fill the bellies of some scores of poor Christians, nor to insist upon the excessive time spent, or rather mispent in dressing, wherein some do consume near half the time, which they spare from the bed and sleep. What shall we say of the taunting language, the scornful and reproachful speeches, which some do fill their mouths withall, and which they spit forth upon the people of God, and that because of their holiness and likeness unto God, whereby they despise not only them, but also him whose image they bear? what shall we think of the stately building, the excessive showes and flourishes without, and expensive furniture within, and that when those houses are newly risen out of their ashes; and when the Church lyeth wast, and so many poor Families are brought to a morsel of Bread? what do these things with many more, which I might mention; signifie, but that pride doth compasse such persons about like a chain, whereby they are enthralled and captivated; and let me say this, that the Devil hath hold of the end of this chain, and is thereby dragging them down-

wards,

wards, (as high as they look) towards the loweſt Hell.

And here I could wiſh that profeſſors of Religion themſelves, and many that in other regards do fear God, could acquit themſelves from the guilt of many groſs outward demonſtrations of inward prevailing Pride; I will not ſay that all who have falſe hair, have falſe hearts, (ſome I know are true-hearted, and want a covering there,) and that all who are very curious in decking their outſide according to the faſhion, are wholly untrim'd and unadorn'd within; yet I could wiſh that the art of Periwig-making had never been found out, and that the French modes had never been brought into our Nation; and this I will ſay that plain apparel and dreſſes do very well become perſons of great honour, eſpecially profeſſors of Religion; that it is very unſutable to the times for any to beſtow much coſt on ornaments, when many of Chriſt members want neceſſaries, and it is very unſutable to the Chriſtian profeſſion, to beſtow much time in adorning the body, when the ſoul hath more need, in the waſhing and adorning of which the time and pains will be beſt beſtowed. But I retire to the reproof of the Ungodly, for other of their *Sodoms* Sins.

Secondly, Fulneſs of Bread or intemperance in eating and drinking, was another ſin which *Sodom* was charged withall: And how many are there in our days, which may be charged with the ſame, who come behind none in this Sin? we read of the Prodigal, *Luke* 15. 13. who waſted his ſubſtance with riotons living: If we look abroad we may find too, too many of theſe every where, whoſe belly is

their

their God, who pamper the flesh, indulge and enslave themselves unto their appetite, and give themselves leave to exceed all bounds in their riotous practices, spending their whole time and substance in their profuse living. See how the Apostle setteth forth riotous persons, 2 *Pet.* 2. 12, 13. This reprove the excesse in drinking, a Sin more in use amongst us then that of excesse in eating: What is more common than this Sin of drunkenness both in City and Countrey? how many are there that guzzle, and swill in drink without measure? that drench and soak themselves with Ale, & other strong liquors, besot and drown their natural parts and gifte, wasts their time in rambling up and down to Taverns and Ale-houses, consume their wealth, distemper their bodies, and provoke God to destroy their souls. Wo be to such persons, *Isa.* 5. 11, 12, 13. *Prov.* 23. 29, 30.

Thirdly, Abundance of Idleness was the third Sin of *Sodom*, and when did this Sin more prevail then in our licentious age? Idleness is a constant companion of intemperance, yea rather the Mother that brings it forth, at least the Nurse that brings it up; How many golden sands of time do the most suffer to run waste? how many golden seasons do they let slip, wherein they might make provision for eternity? did but they know the worth of time, especially of the harvest time, the Summer-day of the Gospel, they would not lavish their time as they do, they would not sleep in the Harvest, and waste the whole day in Idleness, and Sin until the night of death did overtake, and suddenly surprize them, when the least minute of time cannot be recalled, though they could and would

would give ten thousand Worlds for it.

Fourthly, Unmercifulness to the poor was another of *Sodoms* sins, which the Ungodly are chargeable with here, and shall be charged with and condemned for, at the day of Christs appearance, *Matth.* 25. 41, 42. It is no wonder that those who have no pitty on their own souls, should have their bowels shut up against the poor; that those who spend so much on their lusts, should not spare any thing for the relief of other's wants. None have more marble bowels, than those who have the hardest hearts; and none more unmerciful than those which are most Ungodly and Sinful.

Fifthly, Abominable Filthiness is the last and chief Sin of the Sodomits. And if the skirts of *England* were turned up, what filthiness would there appear under them? It is a shame to speak what is done of some in secreet, yea too many declare their uncleanness like *Sodom*, and are not ashamed to practice it in the sight of the Sun. Whoredom and Adultrey, what more common in this debauched generation? Yea, I wish that too many in *England*, as well as *Italy* be not guilty of the Sin of *Sodom*, properly so called, I mean the lusting after strange flesh, such vile affections some are given up unto, through the just Judgement of God.

I might here further reprove the Ungodly of this generation, for some Sins which the Sodomits did fall short in; namely, the hideous Oaths and blasphemy of some profane wretches, who hereby belch out their professed enmity against the God of Heaven, and offer so open indignity unto him, that we may wonder he is not provoked to rain down Fire and Brimstone upon them, or to cause the Earth

Earth to open its mouth to devour them; unto which I might add the aggravation, which the Sins of nominal Christians receive from the Gospel light, which shineth about them, beyond what the Sodomits Sins were capable of, which rendereth their Sins the more inexcusable and abominable in the sight of God: but I hasten

I I. This example of *Sodom*'s burning doth warn the ungodly to repent. Repent O all the ungodly ones, and turn from your evil ways, otherwise your iniquities like the Sodomits will be your ruine; otherwise Gods Judgement will overtake you, and surprize you, and you shall not be able to escape; otherwise you shall be destroyed suddenly, and that without remedy. You see in this instance the fruit of ungodlinesse, the wages of Sin, the bitter issue and effect of flesh-pleasing and sensuality, you see that God can be angry, and that his anger doth burn worse than fire, when it is kindled.

If you repent not, God may bring some dreadfull temporal judgements upon you, you have seen much in your days, Plague, Fire, Sword; you have heard of more in former days. You know not what further calamities may be brought upon this City and Nation; God may bring Plague and Famine together, so that such who do not fall suddenly by the Plague, shall be consumed more leasurely by the Famine; he may bring a Famine of Bread, and Famine of hearing the Word together, wherein the Body shall starve and dye, and the Soul starve and be damn'd, and perish everlastingly; he may bring Fire and the Sword together, your houses may be set on Fire, and your

persons

persons, Massacred at the same time. And alas! what will you (that are Ungodly) do in a time of general calamity? if the Pestilence should walk about your streets, if the evil Arrows of Famine should fly about your ears, if fire should consume your houses, if the Sword should be made drunk with your Blood, if Death should sit in your Windows, if all things should be turned into uproar and confusion; you that drink in iniquity like Water, and lade your selves with guilt dayly; you that are profane and ungodly; and spend your time in idleness, and all kind of luxury, sleeping in the Harvest, and shutting your ears against all the tenders of grace and mercy, which are made unto you; what will become of you in the Winter of affliction? what comfort can you have upon a Bed of Sickness? what refuge in a time of trouble? A Godly Man hath his God to fly to, in times of greatest danger and distress, and there he shall find entertainment and welcome; But whether will you fly? God is your enemy, who will laugh at your calamity, *Prov.* 1. 26. Sinners! what will you do in the evil day, which may overtake you here on Earth, when all refuge and support shall fail you, when your comforts and enjoyments shall be taken from you, or taking leave of you; when God shall smite you, and conscience bite you; and Friends forsake you; when the black Catalogue of your Sins shall be spread before you, and grimm Death shall appear unto you, bidding you come down into the Grave, and the Devil shall wait for you, to drag you down into Hell; O the confusion that then you will be in! when you

perceive

perceive that you cannot live, and you dare not dye; when you feel your eye strings crack, and your heart-strings break, and your souls are now coming forth of their ruinous habitation, where they will become a prey to Devils, and be immediately conveyed to a place of torments; think, O think what your horrour is like to be here if awakened in the evil day; through the apprehension of future Judgements? what then will your horrour be, if you do not repent, when the future and last Judgement is come, and Christ is come in flaming Fire, to take vengeance upon you, and he shall rain on you Fire and Brimstone, and a horrible Tempest: but of this more, when I come to treat of the everlasting burnings of Hell, which the Lord Jesus will condemn all the Ungodly unto at the last day.

I shall only say, that the burnings of Hell will not only exceed the burnings of *Sodom* and *Gomorrah* in feirceness and duration (as through Gods help I shall show in the third discourse) but also the Fire of Hell will be more intollerable by you, than by the Sodomits themselves, (however vile Sinners they were) *Math.* 11. 24. *But I say unto you that it shall be more tolerable for the Land of* Sodom *and* Gomorrah *in the day of Judgement, than for thee.* As your Sins, who have enjoyed the means of Grace, are aggravated beyond the Sins of the Sodomits in this respect: so your condemnation will be the greater, and your punishment the sorer and more intolerable, if you do not now take warning to repent.

CHAP.

CHAP. IX.

Application to the Righteous.

2 LOt's escaping out of the overthrow of *Sodom* and *Gomorrah*, is an example for the encouragement of the Righteous: what ever judgement the Lord bringeth upon the wicked and ungodly here, you that are righteous shall escape, God will hide you in the day of his anger; when a Deluge of Judgements shall break in upon the ungodly, God will provide an Ark for you; when God raineth a horrible Tempest of Fire and Brimstone upon the wicked, he will provide a *Zoar* for you. God will either keep you from the judgement it self which befalleth others, or else he will keep you in it, and from that fiery indignation, which is mingled with it; be sure you shall be kept from the horrible Tempest of Fire and Brimstone, which shall beat upon the head of the wicked at last, when the Heavens shall be on Fire, and pass away with a great noise, and the Elements shall be on Fire, and melt with fervent heat, and the Earth shall be on Fire, and all things here below in flames; when the wrath of the Sin-revenging God shall break forth like a Deluge upon the Ungodly World, and they shall be cast together into the Lake, which burneth with Fire and Brimstone; Heaven shall be your Ark, your *Zoar*, where you shall be in safety, and made happy in the full enjoyment of God unto all eternity.

Away then with fear and dread, whatever the frowns and threatnings of men be, though floods of

the

the Ungodly may inveron you, though the wrath of wicked men like fire be kindled againſt you, yet being righteous you are ſafe, ſince God is for you, neither men nor Devils ſhall be permitted to do you real hurt: God is your dwelling place, and God is your hiding place, you are under his wing whilſt you remain here, and you ſhall hereafter lye in his boſom for ever.

Fire and Brimstone from Earth, in the burning of *Ætna*, or Mount *Gibel*.

CHAP. I.

The Introduction.

THe History of *Sodom* and *Gomorrah*'s flames and destruction by Fire and Brimstone from Heaven may seem incredible unto some, who either are ignorant of the Infinite Power of God, whereby he can do whatever he pleaseth, as evidently appeareth in the mighty works thereof, which could not be effected without the hand of Omnipotency; and know not how feirce and hot his anger is, which burneth in his breast against Sinners, especially such Sinners as the Sodomits were, which would quickly put the whole world into flames, did not his infinite Patience restrain it for a while from breaking forth in it's rage and fury: or who give no credit unto the Divine Authority of the Scriptures, (of whom there are too many in our age and Nation,) which doth relate this judgement on those wicked Cities; which however, being indeed

the Word of God; (as might be proved by many unanswerable Arguments,) the record of them is undoubtedly true, and may as firmly be believed, as any thing may certainly be known, which is the object of sence, or demonstrable by reason: Even as the future flames of Fire and Brimstone in Hell are discredited by such Atheists, and Antiscripturists, and little effectually believed of the most, as appeareth by their secure walking in the broad way of Sin, which leadeth to this place of most dreadful and eternal burning:

Therefore by way of Appendix unto *Sodom*'s burning, and by way of Introduction unto the burning of Hell, I shall treat of *Ætna*, or Mount *Gibel*'s burning with Fire and Brimstone out of the bowels of the Earth; especially in the eruption of it the last year; which being a thing so late, and so near, and so attested by eye-witnis, and so easily disproved, yet not disproved, as it would have been by this time, had it been false; I suppose will find credit with the most, and may be of greater use than hath as yet been made of it, from the relation we have had so barely of the thing without any mention made of the name of God, or his hand, or the end which he may have in such wonderful and stupendous burnings.

It is from the soul that the body hath it's life and motion, it's beauty and lustre, when the soul is separated, the body becomes a carkasse breathless, lifeless, ghastly, and subject to putrefaction: The whole world is full of God: *Præsentemq; refert quælibet herba Deum*, every pile of Grasse, yea the meanest thing which is the object of our eye, or any sence doth carry an Impresse of God; especially the

the greater works of Creation and Providence do bare large characters of the Deity, and have *Praiſe unto the Lord*, written more legibly upon them: and although God be not the Soul of the World as ſome have affirm'd; yet the whole Creation hath it's beauty from him, and ſo far are any work truly admirable and great, as God is taken notice of in them. The Sun, Moon, and Stars, and the whole frame of the Heavens, are moſt great and illuſtrious, as by their brightneſs and motion they declare the glory of the Lord their maker and ruler. The Earth and Sea, and all things in both, as they ſet forth Gods infinite power and wiſdom and goodneſs, ſo far they are moſt worthy our obſervation and admiration. All the good things we receive, are onely ſo far truly good, to us, as we perceive them handed to us by God; and Gods hand in afflictions alſo doth ſweeten them to us, when we are perſwaded of the Author, and God's love and deſign for our good in them. To leave out God therefore in the conſideration of any work, is to leave out that which is chiefly remarkable; without him we ſee but the carkaſſe without the Soul, without the the life and beauty.

The deſign therefore of this Treatiſe concerning *Ætna*'s late burning is to turn our eye upward towards God, that we take notice of him, and give him the glory of this work, which is the wonder of all, unto whom the notice thereof hath come.

There are ſix things under this ſubject, which I ſhall briefly treat of.

Firſt, Concerning the Mountain of *Ætna* or *Gibel* in the general.

Secondly, Concerning the Antecedents of the late Eruption of this Mountain.

Thirdly, Concerning the eruption of Fire and Brimſtone it ſelf from the Mountain.

Fourthly, Concerning the concomitants of this eruption.

Fifthly, Concerning the cauſe of this eruption.

Sixthly, And laſtly, concerning the uſe and improvement, which we ſhould make of it.

CHAP. II.

Concerning the Mountain of Ætna *or* Gibel *in the general.*

ÆTna is a Mountain in the Iſland of *Sicily*, which Iſland is inviron'd round by the *Tyrrhenian* Sea, but a ſmall diſtance from *Italy*, in one part of it, unto which ancient Writers think it was joyned by an Iſthmus or neck of Land, (like as *Pelepoceſus* to *Greece*) unto the continent of *Italy*, but by the violent beating of the Sea upon that neck was devided aſunder from it, ſo *Juſtin. lib.* 4. *cap.* 1. and others are of the ſame mind. The heigth and bigneſs of this *Ætna* or Mount *Gib.* is very great: ſome affirm it to be ten miles, others fifteen miles diſtant from the head and top above, to the foot and plain beneath, and perpendicular in a ſtrait line to be three or four miles. Towards it's head it is rocky and ſteep, and ſome part of it is always covered with Snow; towards the middle it is beautifyed with Trees and Woods, towards the bottom it is enriched with Corn and Vines, and exceeding fruit-

fruitful. The Hill hath two ſhoulders Eaſtward, and between both an eminent head in the middle, which may be ſeen at the diſtance of fifty leagues (as ſome affirm) by Sailors on the Sea. But that which hath rendered this Mountain moſt famous, hath not been ſo much the height and bigneſs of it, as the ſmoking head and flaming mouth thereof, of which both ancient and modern Authors have written. I ſhall inſtance in ſome few.

Diogenes Laertius in his 8th. Book *de vitis Philoſophorum* maketh mention of Mount *Ætna*; into the flaming mouth of which *Empedocles* the Philoſopher (he ſaith) was fam'd to have thrown himſelf, that not being found by his companions, they might think he was tranſlated to Heaven, and made an immortal God; but the Fire of the Hill caſting forth one of his brazen Sandals, the deceit was diſcovered, and ſo inſtead of purchaſing to himſelf the repute of a God, he diſcovered himſelf in that reſpect to be beneath a man.

Horace alſo recordeth the ſame, *lib. de Arte Poetica.*

——*Deus immortalis haberi*
Dum cupit Empedocles *ardentem frigidus Ætnam*
Inſiluit. ——

Empedocles, himſelf into the mouth doth throw
Of burning *Ætna*, that not being found below
He might be fam'd a God immortal. ------

Pliny in his ſecond Book of natural Hiſtory doth diſcourſe of this Hill. *In montium miraculis ardet Ætna noctibus ſemper, tantoque ævo ignium materia ſufficit.* Amongſt the miracles of Mountains *Ætna* doth flame always by night, and doth afford matter for perpetual fire.

Justins in his 4th. Book of History Chap. 1st. giveth the reason why *Ætnæ Montis per tot secula durat incendium*, the burning of Mount *Ætna* hath lasted for so many ages.

Strabo in his sixth Book of Geography telleth us of *Ætna*'s open mouth, whereby it doth breath forth flames, and cast forth fiery stones.

Ovid concerning *Ætna* saith:

Flammam fero vomit ore.

It vomits fire out of it's feirce mouth.

Seneca in his *Thyestes* describeth *Ætna*

Ignis æternis resonans caminis.

Resounding with eternal tunnels, or breathing holes of fire.

Claudian de raptu Proserpinæ lib. 1.

Ætnæos *apices solo cognoscere visu*
Non aditu tentare licet ------
Quæ tanta cavernas
Vis glomerat, quo fonte ruat Vulcanius *ignis.*
None may approach Mount *Ætna*'s head to know
With foot, 'tis only reacht with th'eye below.
Great force within round caverns makes
From whence rush forth *Vulcanian* flakes
Of fire, as from a Fountain -------

But *Virgil* giveth the most notable decription of *Ætna*'s burning in his third Book of *Æneids.*

---- *Sed horrificis juxta tonat Ætna ruinis;*
Interdumque atram prorumpit ad æthera nubem,
Turbine fumantem piceo, & candente favilla:
Attollitque globos flammarum, & sidera lambit.
Interdum scopulos, avulsaque viscera montis
Erigit eructans, liquefactaque saxa per auras
Cum gemitu glomerat, fundoque exæstuat imo.
Fama est, Enceladi semustum fulmine corpus

Urgeri mole hâc, ingentemque insuper Ætnam
Impositam, ruptis flammam expirare caminis;
Et fessum quoties mutat latus intremere omnem
Murmure Trinacriam, & cælum subtexere fumo.

In English thus:

Through horrid falls within, like noise of thunder,
Mount *Ætna* sounds as if 'twould break asunder.
Thence first a cloud break forth as black as night,
With pitchy curls, with sparks like stars to sight.
Then follow globes of flames, which mount a loft,
As if to kisse the Orbes of Heaven they sought.
The bottom-fire like boiling furnace glowes,
Which melts the hardest stones, and upward throwes
Great Rocks through th'air with groans. The fame doth go
That great *Enceladus* do lye below
Who being thunder-struck, and on him thrown
Huge *Ætna* Mount, with weight to keep him down;
When weary he shifts sides, and turns about.
He shakes the Mount, his breath in flames goes out
As at a Furnace mouth, the Heavens above
Are cloth'd with smoak. *Trinacria* trembles ----

I shall add but one Author more, and that is of a late *Geographer*, namely *Varenius*, who in his first Book of *Geography*, page 105. doth both describe this Mount, and giveth relation of one notable eruption of fire not much above a hundred years since.

Celeberrimus est Ætna Siciliæ *Mons, hodie* Gibel, *e cujus vertice flammæ & fumi longissima distantia in*

Mari Mediterraneo cernuntur. Etſi continua ſit flammarum & fumorum ejaculatio, tamen interdum majori impetu furit, Anno 1537. *a primo die Maii ad duodecimum tremuit tota* Sicilia; *deinde ingens & horrendus mugitus & fragor auditus eſt, quaſi magna tormenta bellica exploderentur, ſecuta eſt multorum ædificiorum per totam inſulam ruina. Hæc ſævitia per undecim dies cum continuaſſet, diſrupta fuit, vel hiatu ſe aperuit hic inde terra, unde magna vis flammæ & ignis prorupit, quâ intra quatuor dies omnia abſumpta ſunt & cremata, quæ non ultra quinque leucarum diſtantium ab* Ætna *aberant. Paulo poſt crater qui eſt in vertice montis per tres integros dies ingentem copiam Favillæ & cinerum ejecit, quæ non tantum per totam inſulam diſperſa fuit, ſed etiam trans Mare in* Italiam *delata: & Naves in Mari cum ducentis leucis a* Sicilia *abeſſent, &* Venetias *tenderent damnum paſſæ ſunt.* That is

Ætna in *Sicily*, now called Mount *Gibel* is moſt famous, from whoſe top the flames and ſmoak may be ſeen at a very great diſtance on the Mediterranean Sea; and although the caſting forth of fire and ſmoak be continual, yet ſometimes it breatheth forth with more force and fury. In the year 1537. from the firſt day of *May* until the 12th. the whole Iſland of *Sicily* trembled, and then was heard a great roaring and cracking noiſe, as if great pieces of Ordinance had been diſcharged; after this followed the ruine and overthrow of many buildings thorowout the whole Iſland. This raging continued for eleven whole days together, in which time the Earth [on the ſide of the Mount] was rent, and opened it ſelf in wide clefts; from whence did iſſue forth flames of fire with ſuch force and ſtrength

that

that all things within 15. miles of *Ætna* were thereby consumed and burnt up. A little after the Cup which is on the top of the Mount for three whole days together did cast forth such a large quantity of burning coals and ashes, that they were dispersed not only throughout the whole Island, but they were also carried over Sea into *Italy*, yea some Ships two hundred leagues from *Sicily* received damage hereby in their voyage to *Venice*. Thus *Varenius*.

There have been other great eruptions of fire from this Mountain besides what is ordinary, which Writters record, but none that I ever read of like unto this last, of which the account followeth.

CHAP. III.

Concerning the Antecedents of the late eruption of Mount Ætna.

IT was on Fryday night the eight of *March* 166$\frac{4}{5}$. that a great noise and roaring was heard from the bowels and mouth of Mount *Ætna*, which sounded far and near, more loud and dreadful than that of great Guns, in the Camps or Ships of enemies; the roaring of the Sea in a storm when it lifteth up its Waves on high, and dasheth them with violence upon great Rocks, and lofty Shoars was nothing in comparison; and it may be questioned whether the loud cracks of thunder, when with the greatest fiercenesse it breaketh thorow the thickest cloud, did ever sound so terribly (although this hath some time caused great men full

of

of guilt to run under their beds for fear) as this roaring and bellowing of Mount *Ætna* did that night: which, being in the silent night, when all things were hush, and other noises asleep, was heard with the greater plainnesse and astonishment.

This awakened the Inhabitants of *Catania*, a City fifteen miles distant from the Mount, especially those who lived upon the Borders and sides thereof, whereby they were surprized with great fear, possibly much as the wicked world shall be, when they shall hear the sound of the last Trumpet, summoning them to Judgement.

The roaring of the Mountain was accompained at the same time, with a shaking and trembling of the Earth, which must needs add to the trembling and horrour of the people who dwelt there about. The City of *Catania* it self did feel the earth quake, the houses whereof shook so and danced, as if they would immediately have tumbled from their foundations: But the Earth-quake was most violent in the Countreys and Villages nearer unto, and upon the sides of the Mountain, where there was such a shaking and concussion, that people could not stand upon their legs without holding one by the other, but reeled and staggered too and fro, as if they had been overcome with Drink; and the houses of many were so cleft and torn, that first shaking out their Inhabitants, who with all speed hastned out of them, they quickly tumbled to the ground. The whole Town of *Nicolosi* was utterly ruin'd by the Earth-quake, the Towns of *Padara* and *Tre-Castager* were the greatest part of them ruin'd and destroyed.

The sight of such ruines before the eye, the feeling

such

such motions and shakings under the feet, the sound of such roarings from the Mountain in the ear, surely did strike those people with more terrour and amazement, than was upon the Inhabitants of *London*, when their houses were in flames before them, and they forced to seek their lodgings in the Fields.

Besides this, the fear of these perplexed people was encreased when they saw the ground to cleave in several places about them, and the Earth to open its mouth as if it would have devoured them, as formerly the Rebellions *Corah*, *Dathan*, and *Abiram* were swallowed up. This put them upon the wing to fly with all hast from those parts, who in great amazement, with hair standing an end, joints trembling, distracted looks, hardly able to speak, brought the tidings of these things to the City of *Cantania*.

CHAP. IV.

Concerning the Eruption it self of Fire and Brimstone from Mount Ætna.

After warning given by the voice of the Mountain, and the shaking of the Earth unto people to fly from that place of danger and threat[illegible]d ruine; on Munday the 11th. of *March*, there were three great eruptions on the side of the Mountain, besides the smoke and flames which issued forth of the mouth at the top thereof: the breaches and clefts of the Earth were a half of a mile in compasse (as afterwards g[illegible]ed) out of which an horrible burning flood d[illegible] come forth,

and

and more fiercely than any floods of Water could do, ran down the ſides of the Mount. It was the fire contained before within the bowels of the Mountain too big and great to vent it ſelf at the top, that forced it's way thorow the ſides, and making doors for it ſelf, brak forth with ſuch noiſe and rage as was terrible to hear and behold.

This fire in its firſt vent, folding it ſelf in great flames as if more than a thouſand houſes had been burning together, mounted up towards Heaven not leſſe (as was judged) than a hundred Yards in height; which was accompained with ſuch a roaring noiſe, far beyond what was heard before at the mouth of the Hill, like as if more than a thouſand Canons or great pieces of Ordinance had been at once diſcharged; and there withall vaſt ſtones were ſhot forth, ſome of them three hundred pound weight, which were mounted aloft very high in the Air, and with great force were thrown many miles from the place: this grew into a furious Tempeſt, not of Rain or Hail, but which was far more dreadful, of burning coals and aſhes, and ſuffocating ſmoke which beat down upon the Countrey all about, ſomething like that rain of Fire and Brimſtone, which fell upon *Sodom*.

But that which was moſt notable in theſe eruptions, was the ſtream and flood of fire, which in liqued melted matter, guſhed forth at the breaches. We read *Iſa.* 30. 33. Of a ſtream of Brimſtone kindled by the breath of God, which runneth in burning Tophet: Such was the ſtream of Fire and Brimſtone which came forth of this burning Mountain, the flames of it were blew like burning brimſtone, the coulour of it fiery red, like melted braſſe,

the

the motion of it like Quick-silver ; this ſtream (wherein great ſtones were ſeem to ſwim of the bigneſs of an ordinary Table) coming forth at the ſides of the Mountain, ran down like a mighty torrent, and meeting with a Hill devided it ſelf into two currents, which ſpread themſelves, one of them in ſome places at leaſt ſix miles in breadth, and was judged to be fifteen yards in depth. In its progreſſe this ſtream ran in, upon a Lake of four fathem Water, and four miles in compaſs, which it both filled up, and raiſed a Hill of ragged Stones and Rocks upon it. The compoſition of this fiery ſtream was judged to be Sulphur, Nitre, Sal Armoniac, Lead, Iron, Braſs, and other Metals, melted with the vehement heat of the fire.

We have read of a Deluge and Flood of Waters, which drowned the old World ; and other leſſer inundations which have drowned particular places ; but I know not any Hiſtory, which giveth relation of a Deluge and Flood of fire, ſuch as this, which devoured and deſtroyed whatever lay in it's way. The late relation telleth us that "whereſoever it "paſſed, it left large heaps of it's congealed matter, "with which it covered and burnt the Earth, melt-"ing the Walls of Caſtles and Houſes, throwing "down all before it, nothing being found able to "reſiſt it's force, or quench it's burning, Water "being obſerved rather to add to it's fury : Where "ever it hath paſſed, it hath left dreadful marks "behind it, levelling ſome Hills, and raiſing others; "ſo much changing the ſcituation, that not the "leaſt trace of any place or Town, which was in it's "way, remains, nothing being to be ſeen, but con-"fuſed heaps of ragged ſtones, which yeilding a noiſom

"noisom fume strick terrour and astonishment in "all that behold it.

The first breaking forth of this burning Flood of Fire, was on the Munday the 11th. of *March*, which in it's progress devided it self into several lesser streams, and filled the whole Countrey therebout with Fire and Brimstone, in many places where these streams did come great flames were seen to arise together, with thick smoke as from the mouths of so many great Furnaces.

After the Flood of Fire was come down the Mountain, and towards the foot, which is not so steep, it did not move, with that swiftness as before; yet nothing could divert it's course, but it overturned and consumed all where ever it came. The first streams continued their course for twelve days together, and after hopes that the fury was now spent on Fryday the 22d. of *March* the Mountain *Ætna* roared and thundered, smoked and flamed again most hideously at the mouth, shook & trembled throughout most dreadfully unto the very foundations, and cast forth such heaps of scinders stones and ragged Rocks out of it's bosom and bowels, at those breaches before made in it's sides, that they grew together and were raised into two large and high Hills, and this acccompanied with another stream of it's liquid melted matter, which overtook the former currents, and thrust them forward with great fury.

But on the 25th. of *March* the Mountain bellowed with a greater noise than ever before, and was shaken with such violence and force, that a large part of the head and top fell into the breast and bowels, and that the depth of half a mile as some

do judge. And then iſſued forth fiery ſtreams in ſo great abundance, that joyning forces with the former, they made great havock and deſolation, deſtroying the habitations of no leſſe than ſeven and twenty thouſand perſons: the Towns of *La Guardia*, *Malpaſſa*, *Campo Rotundo*, *La Potielli*, *Antonino*, *Pietro*, *Moſterbiance*, *Monpileri*, *Falicchi*, *Placchi*, were wholy conſum'd and ruin'd: Yea, the Image of the bleſſed Lady of the Annunciata, (ſo highly reverenced by the Superſtitious Papiſts, unto which many reſorted in Pilgrimage from remote parts) was not ſpared, whatever power the Interceſſion of that Virgin Lady hath with her Son in Heaven, for perſons here upon the Earth, (as the Papiſts ridiculouſly fancy) yet nothing could now avail to ſecure her Image from being ſwallowed up by this devouring fiery ſtream; whereby all may ſee that there was no difference between the ſtones of that Image, and thoſe of the other buildings in that place which equally felt the force of the fire. Other places were ruin'd in part, as *Maſcalucia*, *Giovanni de Galermo*, with many other, and at length the burning ſtreams do approach near unto Gates and Walls of the City *Calania*, in their courſe deſtroying Fields, Gardens, Orchards, and Vineards about it; which filled the Inhabitants with ſuch fear, that far the greateſt part of them removed themſelves and their goods out of the City. Yet what ever the danger and fear was, the Lord preſerved the City from being ſwallowed up by theſe devouring ſtreams; part of theſe ſtreams were congealed on the Land, one of them emptied it ſelf under the Wals of the Caſtle into the Sea in four fathom Water, which held it's current in the Sea two fathom

fathom high above it, and to the aſtoniſhment of all ſpectatours, burned in the Sea it ſelf for a great while, and making progreſs into the Sea a mile in length, and a mile in bredth, was not quenched by the water of the Sea, until having ſpent it ſelf, it did of it ſelf congeal.

CHAP. V.

Concerning the Concomitants of the Eruption and burning of Ætna.

WHilſt the Mountain of *Ætna* or *Gibel* did thus vomit flames of fire at the top, and ſtreams of fire at the ſide, accompained with ſuch horrid noiſe and cracking in the Air, ſuch dreadful trembling and ſhaking of the Earth; other things alſo were very obſervable at the ſame time; ſuch as the ſwelling of the Sea unto a great and unaccuſtomed height, with great raging and roaring Waves, the Floods of Water did ſeem to lift up their heads to ſee this dreadful ſpectacle of the Floods of fire, and the Waves of the Sea did lift their voice in great tumult, as being amazed at the horrid aſpect of the Waves and Streams of Flames and Brimſtone.

The Winds alſo, which raiſed this Tempeſt in the Sea, were high, having broken looſe from their habitation, and with great noiſe and bluſtring whirled about the Land, in fierce blaſts beating upon the houſes and unſheltred people in the Fields, as if they would contend for force with the raging and irreſiſtable fire.

The Clouds were gathered thick in the Sky, and arrayed the Heavens with black attire, hiding the com-

comfortable and refreshing beams of the Sun, from the sight which if sometimes it deed peep thorow the Clouds, it was with a pale countenance, as if it had been struck with fear, and dared not to appear in such a dismal place.

Storms of rain often powred down from the Clouds, which seemed in compassion to weep, to weep Floods of tears, endeavouring thereby to contribute some help for the extinguishing of the flames; but all the Rain which fell was so far from quenching or allaying, that it did but the more encrease and exasperate the fury of the Fire, which hereby burned so much the more feircely.

In the City there was danger of the Houses overthrow by the Winds and Earth-quak, or their being devoured and swallowed up by the Deluge of Fire: In the Fields and Countreys there was danger of being destroyed by Thieves and Robbers, who took advantage of the peoples confusions to set upon them, murdering many, and spoiling them of their choicest things, which they had saved out of their ruin'd houses.

Great was the dread and terrour, which now did possess the hearts of the people; Our Saviour foretells, *Luke* 21. 25, 26. *That on Earth there should be distresse of Nations with perplexity, the Sea and the Waves roaring, and mens hearts failing them for fear, and for looking after those things, which are coming upon the Earth.* Such was the distresse and perplexity of these people. It is said in the Relation, "That people ran with cryes and lamenta-
"tions about the City and Countrey, expecting
"nothing but to be swallowed up, or consumed by
"the Fire, having no other apprehensions but

of death, and a general Conflagration.

Had the Christian religion taken place there in the purity and power thereof, it might have born up the spirits of the sincere, and established Christians against overwhelming fear and amazement in all those storms and danger; If of the vertuous Man much more may it be said of the truely Religions. *Si fracitus illabatur orbis impavidum ferient ruinæ*, though the frame of the Earth and World should crack and be dissolved, yet such a one would be undaunted under it's ruines; such, when the Mountain was dissolved and did melt with fervent heat into Floods of burning Fire, might look upon Death, (the utmost the fire could bring upon them) with an unappaled countenance; yea, with great confidence and comfort, because of their well-grounded hopes of rest and happiness in Heaven, whose habitation prepared for them there is beyond the reach of any Earthly Fire to consume.

But no wonder if the blind Superstitious Papists, whose worship is mingled with such vanity and Idolatry, be filled with such dread and horrour, especially the more notorious Sinners amongst them: surely the consciences of the most are now awkened, the stings and lashes whereof (no doubt) above all other things did at this time encrease their terrour.

But what course do they take for the diverting Gods anger, which so visibly did break forth in these Flames and Fire from the burning Mountain, and for the prevention of the threatned ruine? they do not betake themselves to their knees, to Fasting and Prayer in any way of Gods prescribing; they do not apply themselves by Faith unto the Blood of

Christ,

Christ, to appease the wrath of the angry God No. The Relation telleth us that "The Religious "appeared every where with much devotion, car- "rying in Procession their Reliques, especially "those of St. *Agatha*, the famous Martyr of *Cata-* "*nia*, in which they reposed no small confidence, "followed by a great multitude of people, mortify- "ing themselves with Whips, and other signs of penance. And at another time. "The Bishop of "the place followed by the Clergy, Secular, and "Regular, and an infinite number of the people "went in solemn Procession out of the City of "*Catania* unto *Monte de St. Sophia*, carrying out "with greatest Devotion, their choicest Reliques, "and upon an Altar, erected in view of the Moun- "tain exposed them, where they celebrated Masse, "and used exorcismes accustomed upon such extra- "ordinary occasions.

Thus blind and sottishly Superstitions these people are; But is the anger of the Lord hereby appeased? No, it is so much the more encreased, and they cannot charm the noise and flames of the Mountain with all their Exorcismes. But all the while they continue in their Superstitious exercices. It is said, "The Moantain ceased not as before "with excessive roaring to throw up it's smoke and "flames with extraordinary violence, and abun- "dance of great stones were carried thorow the air, "some of them falling within their view, though at "ten miles distant from the eruption. This was an open rebuke of them for their Superstition so odious and abominable in the sight of God.

CHAP. VI.

Concerning the cauſe of the Eruption of Mount Ætna.

THe Supreme cauſe of the flames and fiery ſtreams, which brake forth from the Bowels of Mount *Ætna*, was the Lord, who is not only *Ens Entium*, the Being of Beings; but alſo *Cauſa Cauſarum*, the Cauſe of Cauſes; whatever was the ſecond, God was the firſt cauſe all the works of Nature in the World, being effected by him who is the God of Nature, in and by him every thing hath as it's being, ſo alſo it's vertue and operation. It is ſaid, *Job* 9. 10. *He doth great things paſt finding out, yea and wonders without number*; amongſt the *Mirabilia Dei*, the wonderful works of God, this is none of the leaſt; In Miracles God doth work more immediately, and in wonders God doth work more remarkably than in ordinary works. Moreover this Eruption of Fire, which made ſuch a dreadful devaſtation of houſes carried with it the plain face of a Judgement, and every judgement it is from God, as the Judge of the World; God is in no wiſe the Author of Sin, but he is the Author of all penal evil: the anger of the Lord did not only ſmoke, but break forth into a Flame; it was the breath of the Lord that did kindle this Stream, which overturned and ſwallowed up ſo many Habitations.

And ſurely, the Inhabitants of the place had been blowing up the Coals of Gods anger before by their Sins; It was not without cauſe from themſelves

ſelves that this judgement was brought upon them. The diſtance of this Place from *Rome* is but little, and the difference between them in Idolatry, and all ſort of wickedneſs is reported to be leſſe; *Sicily* hath drunk deep of rhe Cup of Fornication, which is in the hand of the *Romiſh* Whore, and God made ſome of them drink ſomething of the Cup of his Wrath and Indignation: yea, *Sodomy* it ſelf is of frequent practice in thoſe parts, and God brings ruine like unto that of *Sodom* upon their houſes by Streams of Fire and Brimſtone, though through infinite patience their perſons were preſerved.

The cauſe under God of theſe dreadful Eruptions was the Fire in the Bowels of the Mountain, which meeting with a large quantity of combuſtible matter and kindling it, could not be contained in ſo ſtreight room, but with ſuch noiſe and violence brake forth in ſuch flames and ſtreams at the mouth and ſides.

When this Fire was firſt kindled is not known, the burning of the Mountain being more ancient than any Hiſtory can remember. What the Poets feign concerning the War of the Gyants with the Gods and their caſting down great *Enceladus* with Thunder, and keeping him down with vaſt Mountains, and this of *Ætna* being thrown upon his head, that this Fire was kindled by his hot breath, is as ridiculous, as it is fabulous.

Some are of the opinion that there are Fountains of Fire under ground as well as of Water; and that in the boſom and bowels of the Earth, God hath layd up Treaſures of this Element, encloſing it in vaſt Caverns, as in ſo many Store-houſes; which Subterranean Fire they aſſign to be the cauſe of hot

Bathes, and that Mount *Ætna*, as also *Vesuvius* with other flaming Mountains, which Geographers and Travellers tell us are to be seen in all the parts of the World, are the breathing holes of this Fire: but the Scripture is wholly silent of any such work of God there; we read of the Earth, and the gathering together of the waters, and the Fountains of the great deep, but nothing of any Fountains of Fire mingled with either of these Elements; and the laying up of this Element in store, in a place so low, when naturally it tendeth upwards, is not easie to conceive; besides who ever hath descended into the depths of the Earth, to search and find out these depths of Fire?

Justin giveth other reasons of this Fire, *Lib.* 4. *Cap.* 1. *Est autem terra tennis & fragilis, cavernis quibusdam fistulisque ita penetrabilis, ut ventorum tota ferme flatibus pateat; nec non & ignibus generandis, nutriendisque soli ipsius naturalis materia: quippe intrinsecus stratum sulphure & bitumine traditur: quæ res facit ut spiritu cum igne inter interiora luctante, frequenter & compluribus locis nunc flammas, nunc vaporem, nunc fumum eructet. Inde denique Ætnæ montis per tot foculæ durat incendium.* The meaning in brief is this, The earth in that place being so thin and hollow, and penetrable by the Winds and the nature of the soil so Sulphurious, and so fit matter for the begetting and nourishing of Fire, the motion of the Wind closed in, doth kindle the Fire which belcheth forth in smoke and flames, and hence it is that the burning of *Ætna* hath endured for so many ages. Unto which he addeth a little after, speaking of the fall of the Waters. *Eadem causâ etiam Ætnæ Montis perpetuos ignes facit;*

Nam

Nam aquarum ille concurſus, raptum ſecum ſpiritum in imum fundum trahit, atque ibi ſuffocatum tamdiu tenet, donec per ſpiramenta Terræ diffuſus nutrimenta ignis incendat. The cauſe of *Ætna*'s perpetual Fire is from the great and perpetual fall of the Water, near at hand which carryeth down the Wind and Air, and ſufforateth it at the bottom, whence it breatheth away through ſome crevices of the Earth, towards the Mountain, and this kindleth and bloweth up the Flames.

Another aſſigneth the cauſe more clearly thus: *Ætnam conſtat ab ea parte qua Eurus & Affricus flant, habere ſpeluncas, & plenas Sulphuris, & ad Mare deductas: Hæ ſpelunca recipientes in ſe flactus ventum creant, qui agitatus ignem gignit ex Sulphures.* Mount *Ætna*, ſaith he, that way which the Eaſt and South wind do blow, hath Caverns and Vaults full of Sulphur, which reach ſo far as the Sea, which Vaults receiving into them the Waves of the Sea, Wind is begot hereby, which Winds being violently moved doth beget the Fire out of the Sulphur, and therefore afterward he telleth us, that as the Eaſt and South Wind do blow ſo this Mountain doth more on leſſer vomit up ſparks and fire.

Lucretius, Lib. 6. doth ſet forth the cauſe,

-------- Primum totius ſubcava Montis
Eſt natura fere, ſilicum ſuffulta cavernis:
Omnibus eſt porro in ſpeluncis ventus & aer, &c.

The Mountain *Ætna* hollow is throughout,
With ſtones of Flint it's Cave are lin'd about,
Whereby it is held up; The wind is there
In every Cave begot by moved Air,
Through motion heat's engender'd in the Earth;
Thence fire ſprings forth, and flames have birth.

Beſides; againſt the Mountain's Roots the Main
Break her ſwoln Waves and ſwallow them again;
From whence unto the top of it's aſcent
The undermining Caves have their extent
Through which the Billows breath, and caſt forth flames
With ſhowers of ſtones aſhes. -------

Thus concerning the cauſe of *Ætna's* burning, which as to the ſecond cauſe, may rather be gueſſed at then fully underſtood.

CHAP. VII.

The Uſe of the Burning of Ætna.

THeſe late dreadful Eruption of Fire and Brimſtone from Mount *Ætna*, ſhould carry our eyes upward unto God the Author hereof. The Lord hath been lately upon the Earth, he hath ſhown himſelf in great Majeſty; a Fire hath devoured before him, and it hath been very tempeſtuous round about; a ſmoke hath gone out of his mouth and Coals have been under his feet; he hath clothed himſelf with flames, and of late appeared very terribly in theſe *European* parts; he hath not only kindled fires in houſes and Cities, turning them into aſhes and ruinous heaps, but he hath alſo kindled a fire in a great Mountain, which hath broken forth with a great flame. We read *Pſal.* 27. *The voice of the Lord is powerful, and full of Majeſty; the voice of the Lord is upon the Waters, the God of Glory thundereth, the voice of the Lord is upon many Waters; the voice of the Lord ſhaketh the Wilderneſs, and maketh* Lebanon *to Ship like a young Unicorn.*

Unicorn. Such Majesty and Power hath been in Gods voice, which was heard from this Mount; the voice of the Lord hath founded from the Earth, the God of Glory hath thundered out of the bowels of a great Mountain, whereby the foundations thereof have been so shaken, as if he would have overturned it in his anger. Formerly the Lord brought forth streams of Water out of the hard Rock, and lately he hath brought forth streams of Fire out of the deep Earth. This is the Lord's doing, and it should be marvellous in our eyes; If we wonder at the work, let us wonder more at the Worker; if we admire to hear of such floods of fire, we have more reason to admire Gods infinite Power who hath effected this.

Use 2. The Relation of *Ætna*'s burning should awaken impenitent Sinners out of their carnal security, whilst they consider the hand of God herein, and that this God who kindled such a Fire in the Mountain, is highly incensed against them, so long as they allow and indulge themselves in any Sinful practices; and that the Fire of Gods anger which is kindled in his breast against them, is ten thousand times more dreadful, than the Fire which was kindled in the bowels of the Mountain, yea that God is preparing the Fire of Hell for them, which shall burn them everlastingly, if they do not repent; that God who hath power to kindle a Fire in the Earth, hath power to kindle the Fire of Hell, and he that hath power to keep alive the fire of this mountain for some thousands of years, hath power to keep alive the Fire of Hell unto Eternity, this he can do, and this he will do; and oh how fearful a thing will it be, to be thrown into everlasting flames!

flames! (of which more largely in the next discourse.) Awake then all ye Sons and Daughters of sleep and security, ye children of night and darkness, and all ye workers of iniquity!

Look up and see how powerful and terrible the Lord is, and how unable you are to make resistance, when once his hand shall take hold on vengeance; Gods anger now doth but smoke against you, ere long it will break forth into a flame, which will burn to the lowest Hell, and never shall be extinguished.

Let me therefore perswade you to break off your Sins by repentance, and apply your selves to Christ by Faith, that the anger of the Lord towards you may be appeased, and that being reconciled, you may escape the dreadful effects of his displeasure.

CHAP. VIII.

Concerning the burning of London *that may be.*

Use. 3. THe Relation of *Ætna*'s burning, should lead us unto the consideration of the *Burnings which may be*, and the *Burnings which will be.*

First, Consider the *Burnings which may be*: our dear and beloved City of *London* may be burnt again with fire, and that not only the Suburbs and Southwark, and remaining Timber houses, which the last Fire spared; but also the New-built Houses of Brick, many of them have been tryed that they can burn, for no Building on Earth is a sufficient defence against Fire; I don't think we are in danger of any such Fire as that of *Ætna*, to break forth from

from under our feet out of the bowels of the Earth; but we may be in danger of a Fire Forged in Hell, I mean some Deveiish wicked men may be contriving again the burning of the City. It is not long since this our flouriſhing City was laid waſt by devouring flames.

The Depoſitions given before Magiſtrates, concerning the hands of the Papiſts ſet on work herein, are not forgotten; the principles of the Papiſts, which will allow them to murder Princes, blow up Parliaments, Maſſacre people, burn Cities, if they be Hereticks as they call them, are not altered. The attempts of late to ſet houſes in the City on Fire in ſeveral places, have been made evident, and I wiſh that there be no curſed deſign now on foot, amongſt ſuch vile perſons, to burn our City, and Maſſacre our perſons together; it is not amiſs for us to think what may be; the may be of a houſe's falling down upon our head in the ſtreet, and being cruſhed thereby to pieces, (as ſome have been) ſhould put us upon continual preparation for death, and much more when we are in danger of death many other ways. If you ſhould hear a cry at Midnight, *the Papiſts are come*, that Fire-balls are flying about the ſtreet, that Fires are kindled in ſeveral parts of the City at the ſame time, and that bloody cut throats ſtand ready to Butcher a naked people, as they come forth of burning Houſes with their goods. If you ſhould hear the groans and ſhreeks of your Neighbours, whilſt they are cruelly Maſſacred by the hands of mercileſs villains, and when they approach your doors, and you ſee no way of eſcaping, but inevitable death is before you; if you ſhould then be found unprepared for death,

when

when you have no time to prepare, how would you be surprized? how would you be affrighted? It is good to provide for the worst, that when ever death doth appear, in whatever shape it may not prove a *King of Terrours*. How happy are those who have made their Peace with God, when some men will not be at peace with them? how little reason have those to fear the wrath of any here, who are delivered from the wrath to come? how safe is that treasure, which is laid up in Heaven, far beyond the reach of Thief or Rust or Flames of Fire? get clear evidence of these things; if you be delivered out of the snare of the Devil, you need not be affraid of the snares of Men; if you be not in danger of Hell, ye need not be affraid of Death; if you have well-grounded hopes, to escape everlasting flames, and to attain eveal asting joys through your Intrest in Christ and his purchase, you may smile at the flames of your Houses, and laugh at destruction when it cometh. But I hope (if there be such a design which I neither do, nor can affirm) that the Lord will prevent the effusion of our Blood and Destruction of our City, which too many may desire; and that if ever they should attempt such a Massacre as in *Paris*, or *Ireland*, and to mingle our Blood and Fire together, that the Lord will so spirit all true Protestants and Englishman, to stand up so in their own defence, which the Law of God and Nature will allow, as by them to bring that Destruction upon themselves, which they may endeavour against against all Justice and Law, to bring upon Gods people.

Secondly, *Ætna*'s burning should lead us to the consideration of the *Burnings which will be*: There are

are three great burnings, that certainly will be.

1. *The Burning of* Rome.
2. *The Burning of the World.*
3. *The Burning of Hell.*

CHAP. IX.

Concerning the burning of Rome.

First, WE may be minded hereby of the *Burning of Rome*, which certainly will be, of which this Eruption of *Ætna* so near may be a Prognostick and Fore-runner; it being of common observation amongst them that the extraordinary eruptions of this Mount are ominous, especially unto *Rome*. That *Rome* is the *Babylon* threatned with destruction and Fire, will be evident if you look into the Description. *Rev.* 17. 1, 2, 3, 4, 5, 6. *And there came one of the seven Angels, which had the seven Viols and talked with me, saying unto me come hither, I will shew unto thee the Judgement of the great Whore that sitteth upon many Waters, with whom the Kings of the Earth have committed Fornication, and the Inhabitants have been made drunk with the Wine of her Fornication. So he carried me away in the spirit into the Wilderness: And I saw a Woman sit upon a Scarlet-coloured Beast, full of names of Blasphemy, having seven Heads, and ten Horns: And the Woman was arrayed in Purple and Scarlet colour, and decked with Gold and Precious Stones, and Pearls, having a Golden Cup in her hand, full of Abomination and Filthiness of her Fornication. And upon her Fore-head was a name Written:* Mystery Babylon, The Great, The Mother of Harlots, and Abomination

bomination of the Earth. *And I saw the Woman drunken with the Blood of the Saints, and with the Blood of the Martyrs of Jesus.* That this Decription is applicable unto the Papacy of *Rome*, and to no other is evident from every part thereof, as it is explained by the Angel in this same Chapter, and fulfilled as to every particular in the Popedom. We are not to understand it of one particular Pope, but of the whole Race and Succession of them, who are called the great Whore, sitting upon many Waters, with whom the Kings of the Earth committed Fornication, *&c.* signifying the spiritual Fornication, committed by them with her, or the Idolatry which she draweth them unto the practice of. The Waters are the People, which she hath under subjection. The Scarlet-Coloured Beast she sitteth upon, having seven Heads, and ten Horns, is the great City of *Rome*, and the state thereof; the seven Heads signifie seven Mountains on which *Rome* was built, therefore called *Septi-collis Roma*, Seven-hill'd *Rome*. Moreover the City is described to be the City which then Reigned over the Kings of the Earth, which was the City of *Rome* the Emperial Seat at that time; the ten Horns signifie the Kings of the Earth, which give their power to the Pope for his support. This Whore is called *Babylon*, the great the Mother of Harlots; who maketh the Nations drunk, with the Wine of her Fornication, and who her self is drunk with the Blood of Saints and Martyrs. And to whom can this be applyed? but unto the Pope, who doth intoxicate so many Nations as with Wine or potions, whence it cometh to pass that they wallow in the Filthiness of Spiritual Fornication; and who hath shed so much of the

Blood

Blood of Saints, for the Teſtimony of Jeſus, againſt the Romiſh Superſtition and Idolatry. I ſhould digreſs too far to apply all the parts of this deſcription with other deſcriptions in the Revelations, and of Anti-Chriſt in the *Theſſalonians* unto the Pope of *Rome*, as I might do and prove by unanſwerable Arguments, that the Pope is the Anti-Chriſt, and *Rome* Spiritual *Babylon*; That which here chiefly we ſhould mind is the Judgement of this great Whore, It is ſaid, Ver. 6. *The ten Horns which thou ſaweſt upon the Beaſt, ſhall hate the Whore, and ſhall make her deſolate and naked, and ſhall eat her Fleſh and burn her with Fire.* And again Chap. 18. throwout we have the deſtruction and burning of *Babylon*, or *Rome*, ſet forth at large, Ver. 2. Babylon *the great is fallen, is fallen, Ver.* 4. *Come out of her my people, that ye partake not of her Plagues, Ver.* 7. *As ſhe hath glorifyed her ſelf and lived deliciouſly, ſo much torment and ſorrow give her. Ver.* 8. *Her plagues ſhall come in one day, and ſhe ſhall be utterly burnt with fire, for ſtrong is the Lord God who judgeth her.* The Kings of the Earth, that committed Fornication with her, and Merchants and Ship-maſters ſhall bewail her, when they ſee the ſmoke of her burning, Ver. 9. But in Heaven there ſhall be joy. The Lord will rejoice, the Prophets and Apoſtles will rejoice, and all the Saints will rejoice, in the vengeance which ſhall then be taken upon Her. Ver. 20.

Rome was ſtanding and did rejoice when *London* was burning, and I hope *London* will be ſtanding, and much more rejoice when *Rome* is burning; *London* was burnt but in part, *Rome* ſhall be utterly burnt with Fire; *London* after it's burning is rebuilt

built in a great meaſure ; but *Rome* ſhall never be rebuilt after this burning. This *Babylon* when it falleth, ſhall never riſe more. Ver. 21. *And a mighty Angel took up a ſtone like a great Mile-ſtone, and caſt it into the Sea: ſaying, Thus with violence ſhall that great City* Babylon *be thrown down, and ſhall be found no more at all.* As a great Mile-ſtone thrown into the midſt of the Sea is overwhelmed with Water ; ſo ſhall *Rome* be overwhelmed with Fire : and as a Mile-ſtone cannot be raiſed and drawn out of the Sea ; ſo *Rome* when burnt ſhall never be raiſed again out of it's aſhes and ruines.

Dreadful will the deſtruction of *Rome* be, when the time of her burning is come ; thoſe which ſtand a far off, for fear of her torment, (who have been friends to her) ſhall lament ; what lamentations then will there be, by ſuch as ſhall be found in the place it ſelf, when it ſhall be ſet on Fire about their eares? when the Pope and Cardinals, and the other Inhabitants of that Filthy and Abominably wicked City, ſhall be conſumed together, (as is likely) in the midſt of the flames ; O the hideous out-crys which then will be made in every ſtreet! when they are ſurrounded with Fire on all ſides, and there is no way left for them to eſcape ; when their Houſes and Wealth, and Perſons ſhall be conſumed together by the devouring flames ; when God by ſuch a dreadful fire on Earth ſhall convey them down to the more dreadful fire of Hell.

Then the Lord will avenge all the blood of his Saints, which under the Anti-Chriſtian tyranny hath been ſhed, for ſo many generations ; then he will avenge all the Idolatry Pride, Covetouſneſs, Oppreſſion, Blaſphemy, Filthineſs, Cruelty, and Wicked-

Wickedneſs of *Rome* together. When the Grapes of this Vine are fully ripe, the Angel with his ſharp Sicle will cut it, and throw it into the Winepreſs of Gods wrath, where it ſhall be ſquieſed and cruſht to pieces. When their iniquities are full, then their ruine ſhall come.

And ſurely the time is not far off; I am much of the perſwaſion, that this generation ſhall not paſſe away before God will accompliſh what he hath threatn'd concerning *Romes* burning and deſtruction; the laſt Sands of the hour of Gods Patience ſeem to be running; the forty and two months ſeem to be expiring, and the two witneſſes civilly ſlain, it may be, are ariſing, and then *Rome* will quickly be falling.

CHAP. X.

Concerning the burning of the World.

2 BY the burning of Mount *Ætna*, we may be minded alſo of the *burning of the World*, I mean the laſt general conflagration of the World at the end thereof: whether *Ætna*'s burning be a Prognoſtick of *Rome*'s burning is not ſo certain; but that it is a Prognoſtick of the Worlds burning and diſſolution by Fire, may be proved from Scripture, as *Luke* 21. 11. Where our Saviour foretelling his Diſciples what the ſigns ſhould be of his coming, and the end of the World, amongſt Wars, Peſtilences Earth-quakes, doth reckon up *fearful ſights*, as one Fore-runner, and I verily think there hath not been a more fearful ſight, ſince the days of our Saviour, then this of the Eruption of Fire and

Brimstone from this flaming Mountain; the Inhabitants of the place expected a general conflagration then, but we may well say, that this fearful sight is a Fore-runner of it foretold by Christ, and therefore should put us in mind of it.

The notice of this great and universal burning of the World we have not from reason, but from the Scripture; the clearest and fullest place to prove this is 2 *Pet.* 3. 5, 6, 7. *By the Word of God the Heavens were of Old, and the Earth standing out of the Water and in the Water; Whereby the World that then was being overflowed with Water, perished: But the Heavens and Earth which are now by the same Word are kept in store, reserved unto Fire, against the day of Judgement, and perdition of Ungodly men. And* Ver. 10. *The day of the Lord will come as a Thief in the Night, in the which the Heavens shall passe away with a great noise, and the Elements shall melt with fervent heat, the Earth also, and the works that are therein shall be burnt up.*

Here Note.

First, That as the World of old was drowned by Water: so that the World that now is shall be consumed by Fire; as certainly as the former was; so certainly the later shall be, and as dreadful as the Flood was to Sinners on that day: so dreadful and much more dreadful will the Fire be to Sinners on the last day.

Secondly, It is by *the Word of the Lord* that this general Conflagration shall be effected, by the Word of the Lord the World was made, and by the Word of the Lord the World was Drown'd, and by

by the Word of the Lord the world shall be burn'd. In his word he hath foretold it, and by his Word he will effect it.

Thirdly, *The Heavens and Earth* are said to be *reserved in store for fire*; when the Old World was drowned, it was only the Earth and Inhabitants thereof, the Heavens were untouch'd, and the Earth also did remain undissolved, and the same Earth did appear afterwards, when the Flood was drawn off by God: but at the last day the Heavens and Earth too shall be dissolved by Fire; not by subterranean Fire as some imagine, and that, as when the World was drowned, the Fountains of the great deep were opened, and the Waters kept before in Store-houses were brought forth, which overwhelmed the Earth: so that there are Fountains of Fire in the bowels of the Eatth, and that there it is kept in Store-houses, all which then shall be opened, and that the fire shall break forth in a more dreadful flame then ever was seen at Mount *Ætna*, and set the whole Fabrick of the World on Fire. For as was said before we read nothing of this in the Scripture, it is said, that the Heavens and Earth are kept in store for Fire, but it is not said that fire is kept in store for them. Besides how can we conceive that any Subterranean fire should have power to reach and dissolve the Heavens?

Fourthly, The time of this burning of the World shall be at *the day of Judgement and perdition of the Ungodly*, called Ver. 10. *The day of the Lord*, It will be at the day of Christ appearance to Judgement, when he shall be revealed from Heaven, with his mighty Angels in flaming fire to take vengeance on the Ungodly World: having first raised up the

Righteous from the dead, and gathered them together from the four Winds, and called them up into the Clouds, and openly acknowledged and acquitted them, and set them in a place of safty (for as *Noah* and his Family were hid from the Deluge of Water in the Ark: so the Lord will hide all the Righteous under his wing from the Fire,) and having examined and Sentenced the wicked unto Eternal perdition; then most probably will the time be of his setting the World on fire, and that all the wicked of all Generations will remain in the midst of those flames, until the whole be consumed, except themselves, who will be then cast into a place of more dreadful burning, I mean the everlasting fire of Hell.

The time cannot be far off, the Lord will come very shortly, *Yet a little while, and he that shall come will come, and will not tarry*, *Heb.* 10. 37. And the Lord will come suddenly, *as a Thief in the night*, *Ver.* 10. When the World is secure, and doth no more expect it; than the old World did the Flood, or the Sodomits did the fire, then the Lord will come.

Fifthly, Here is a more particular description of the burning of the World. It is said Ver. 10. *The Heavens shall pass away with a great noise, and the Elements shall melt with fervent heat, the Earth also and the the works that are therein shall be burnt up.* And Ver, 11. *All these things than be dissolved.* The Heavens shall be in flames, and the frame of them crack with a hideous noise, far beyond whatever before did sound in the ear of any mortal, and like a great scroll they shall be rolled together, and fly away out of sight; all the Elements also shall feel the force of this fire, and hereby be melted and consumed

ſumed into nothing, the Elementary fire and air, and water, ſhall all melt with this fervent heat and evaporate, ſo as to be no more; but eſpecially the earth and works thereof ſhall be the ſubject of theſe burnings, all the Buildings, all the houſes and Towns and Cities of the world ſhall be on fire together, all the great and vaſt Mountains ſhall be in flames; yea and the great Woods, Plains, and Fields, and the whole Earth from the very bottom of it's foundation ſhall be on fire, and be burnt up.

O what a dreadful fire will this be! it will be dreadful to behold it, how dreadful will it be then to feel it! to be in the midſt of it! as the wicked ſhall be in their paſſage to the eternal flames of Hell; when they ſhall ſee the Heavens on fire, and the air on fire, and the Water on fire, and the Earth on fire, Cities on fire, and Fields on fire, and themſelves on fire, Head, Back, Breaſt, Belly, Hands, Arms, Legs, Feet, every part on fire, and that ſuch a fire though it doth torment them, yet that ſhall not be able to conſume them; when they ſee the Heavens, which have endured ſo long to melt, ſtones to be broken, and the hardeſt metals to be diſſolved by the fervent heat of this fire, and yet their bodies made ſo ſtrong, that their fleſh ſhall not be conſumed hereby; O how fearful will this be! tongue cannot utter, thought cannot conceive, the anguiſh of the wicked on this day, and in this place of fire. Mr. *Doolittle* in his Book of *Rebukes*, doth Patheticplly ſet forth the wo of the Ungodly through this fire, from page 297. to p. 305.

See the inference which the Apoſtle doth draw from the conſideration of theſe flames, which ſhall burn the world. 2 *Pet.* 3. 11. *Seeing then that all*

theſe things ſhall be diſſolved, what manner of perſons ought ye to be in all holy Converſation and Godlineſs? Unto which add the 14th. Verſ. *Wherefore (beloved) ſeeing ye look for theſe things, be diligent, that ye may be found of him in peace without ſpot and blameleſs.*

1. Look to your ſtate, that you be Godly perſons, that you be regenerate, and have the Image & likeneſs of God upon you, ſuch will be ſafe and out of the reach of theſe flames at that day; but wo be to the Ungodly they cannot eſcape.

2. Look to your converſation, that it be Holy, that you be Holy in all manner of Converſation, 1 *Pet.* 1. 15. Theſe great burnings and diſſolution of all things, ſhould take off your heart from the World, which ere long will be in flames, and quicken you unto a holy and circumſpect walking; that when the Lord doth appear, you may be found of him in peace, without ſpot and blameleſs; and then you ſhall be taken to inhabit the new Heavens, and new Earth, thoſe glorious manſions, which the Lord will prepare for his people, where you ſhall have the preſence of the Lord with you for evermore.

The third burning which will be, is the *burning of Hell*, of which in the next diſcourſe.

Fire and Brimſtone in Hell, to Burn the Wicked.

Pſal. 11. 6. *Upon the wicked he ſhall rain Snares, Fire and Brimſtone, and an horrible Tempeſt, this ſhall be the portion of their Cup.*

CHAP. I.

The Introduction.

THe flames and fiery Streams, which were rained down from Heaven upon *Sodom* and *Gomorrah* formerly, and which iſſued forth from the Earth in the Eruptions of Mount *Ætna* lately, are but ſhaddows of the future flames, and like painted fire in compariſon, with the ſtreams of Fire and Brimſtone, which in Hell ſhall burn the wicked eternally. For as the Glory of Heaven (whilſt we are in the dark Vale of this World) doth far exceed all conception, and therefore cannot be ſet forth in full by any deſcription; but as one ſaith, whoever attempts to ſpeak of an Heavenly ſtate, while himſelf is upon the Earth, his diſcourſe of that muſt needs be like the dark Dreams and Imaginations of a Child, concern-

ing the affairs of this World, while it self is yet swadled and cradled in the Womb; and the Apostle *Paul* himself, though he had been rapt up unto the third Heaven, and had such discoveries made unto him there, that he wanted words to utter what they were, as 2 *Cor.* 12. 2, 3, 4. Yet acknowledgeth that he understood like a Child, and had but daak views of this Glory, even as thorow a glass, 1 *Cor.* 13. 11, 12. So also the torment of Hell through that Fire and Brimstone, which shall burn the wicked, is beyond all thought to imagine, or words to express; and when we have strained our conceptions unto the highest pitch, when we have made use of the most dreadful aud tremendous things that ever came to our eyes or eares, or any way to our understanding to help us in the forming notions to our selves of the horrible punishment, which the damned shall endure in the unquenchable flames of Hell fire; all doth fall beneath and far short of the thing, all our views hereof by any representations, being like our sight of colours in the night, which if not in whole, yet in the greatest part do fly from our sight and disappear.

Yet since we are capable of understanding such future things, only by shaddows and representations, and nothing can represent future burnings in Hell so well, as the greatest burnings that have been upon the Earth, therefore we may receive some help by the Relation of *Sodom* and *Ætna*'s Storms and Streams of Fire and Brimstone, to conceive something of those, whereby the wicked in Hell shall eternally be tormented.

Doct.

Doct. *That an horrible Tempeſt of Fire and Brimſtone, God will Rain upon the wicked in Hell, as their deſerved Portion.*

In treating of this great ſubject, I ſhall ſhow,

Firſt, That there is ſuch a place as Hell, where the wicked ſhall be tormented.

Secondly, That it is a place of Fire and Brimſtone.

Thirdly, What are the properties of this fire.

Fourthly, Who are the perſons that ſhall eternally burn in theſe flames.

Fifthly, The reaſon of the eternal torment of the wicked by theſe flames.

Sixthly, And laſtly, And chiefly I ſhall endeavour to improve this Doctrine in ſome Uſes.

CHAP. II.

That there is ſuch a place as Hell, where the wicked ſhall be tormented.

THe blind Heathen were perſwaded of this; for however they were ignorant of Chriſt, and his firſt coming to redeem the World, as alſo of the Reſurrection, and his ſecond coming to Judge the World; yet by the light of nature and reaſonings from thence, they arrived to the underſtanding of a Deity, who was both juſt and good, as alſo that the ſoul was immortal, and that both rewards and puniſhment were prepared for the ſouls of men after this life, according as they were found, either vertuous or vicious; and therefore as they did feign ſuch a place as *Elizean* Fields, where the vertuous

ſhould

ſhould ſpend an eternity in pleaſures: So alſo a place called *Tartarum*, or Hell, where the vicious and impious ſhould be eternally tormented. This *Tartarum* the Poets did ſet forth with many fictions, to affright people from vicious practices, ſuch as of the four Lakes of *Acheron*, *Styx*, *Phlegethon*, and *Cocytus*, over which *Charon* in his Boat did waft over the departed ſouls; of the three Judges *Æacus*, *Minos*, and *Rhadamanthus*, who were to call the ſouls to an account, and judge them to their ſtate; of the three furies *Tiſophone*, *Megæra*, and *Alecto*, who laſhed guilty ſouls to extort confeſſion from them: of *Cerberus* the Dog of Hell with three Heads, which would let none come forth, when once they were in; and of ſeveral ſorts of puniſhment inflicted, Iron chains, horrid ſtripes, gnawing of vultures, wheels, rowling great ſtones, and the like.

Take part of *Virgil*'s Deſcription of this place, which he feigneth *Æneas* to have viſited, *Lib.* 6.

Hâc iter Eliſium *nobis: at læva malorum*
Exercet pœnas, & ad impia Tartara mittit
Reſpicit Æneas *ſubito, & ſub rupe ſiniſtrâ*
Mœnia lata vidit, triplici circundata muro:
Quæ rapidus flammis ambit torrentibus amnis
Tartareus Phlegethon, *torquetque ſonantia ſaxa:*
Tiſiphoneque ſidens, palâ ſuccinctа cruentâ,
Veſtibulum inſomnis ſervat noctesque, dieſque.
Hinc exaudiri gemitus, & ſæva ſonare
Verba, tum ſtridor ferri, tractæque catenæ.

This way unto *Eliſium* leads, where ſuch do dwell
As have liv'd vertuouſly, th'other leads to Hell,
Where wickedneſs is puniſhed. *Æneas*'s eye
Turns quick unto the left-hand-Rock, and there
Great

Great ſtructures cloſed in with triple Wall about;
This compaſs'd by Tartarian *Plegethon* throughout
With feirce and fiery ſtreams, with noiſe like ſtones on ſhore
Rowled by Waves of Sea. On th'threchold of the door
Which lets into the place *Tiſiphone* doth ſit
Awake, both day and night to watch and look to it
Girt with Red-pall. Here he did hear the noiſe of chains,
The ſound of cruel laſhes, th'groans and cryes from pains
Which they endur'd within ---------

Although moſt of theſe things which we may find in many Poets, and other Heathen Authors are fictions of their own brain, yet that there is ſuch a place as Hell is real, and the puniſhment real, and far beyond whatever any of the Heathens could imagine it to be: Therefore let us conſult the Scripture, which will give clearer light in this thing, where God, who hath made and prepared Hell for the wicked, hath made known the thing, and threatned to puniſh the wicked there everlaſtingly. Look into the Old Teſtament, *Pſal.* 9. 17. *The wicked ſhall be turned into Hell, and all Nations which forget God.* I know that the Original word for Hell, namely שְׁאוֹל doth ſignifie the Grave; but here it muſt have a further ſignification than that of the Grave, ſince it is appropriated unto the wicked, and ſuch as forget God, otherwiſe, it might as truely be ſaid, that the righteous ſhall be turned into Hell, and thoſe that remember and fear, and love, and ſerve God, for they ſhall be turned into the Grave. So *Iſa.* 14. 12, 13, 15. *How art thou fallen from*

from Heaven (speaking of the King of *Babylon*,) *O Lucifer Son of the morning, thou hast said in thine heart I will ascend into Heaven, and exalt my Throne above the Stars of God; yet thou shalt be brought to Hell, to the sides of the pit.* That Hell here is not to be understood of the Grave only, but of the place also where the wicked shall be tormented will appear, if you compare this place with *Isa.* 30. 33. Where the Prophet speaking of the same King of *Babylon* saith. Tophet *is ordained of Old, yea for the King it is prepared, he hath made it deep and large, the pile thereof is Fire and much Wood, the breath of the Lord like a stream of Brimstone doth kindle it.* Which description is applicable unto no place, but that place of everlasting burnings, which the Lord hath prepared for the wicked. Indeed *Tophet* was a real place upon the Earth, where some Idolatrous Israelites did offer up their Children in sacrifice to *Malec*; but here Hell is called *Tophet*, in allusion to that place, because of the shreeks and cryes which the damned shall make there worse than the children did in *Tophet*, when they were Sacrificed by their cruel Parents.

In the New Testament it is most clear, that there is such a place as Hell prepared both for the soul and body of the wicked, to be tormented in. *Math.* 5. 29, 30. *And if thy right eye offend thee, pluck it out and cast it from thee; it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into Hell; and if thy Right hand offend thee, cut it off and cast it from thee, for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into Hell.* That this Hell is not meant of the Grave, into which the

Body

body ſhall be thrown is evident, becauſe thoſe who do cut off the right hand, and pluck out the right eye which offend, (that is mortifie thoſe offenſive luſts, which are as dear and as hard to be parted withal as the members of the body) ſhall be exempted and delivered from this Hell, whereas none ſhall be exempted, though never ſo holy and mortifyed from the Grave. Yea, and in this Hell it is ſaid that both ſoul and body ſhall be deſtroyed. *Math.* 10. 28. *Fear not them which kill the body, but are not able to kill the Soul: but rather fear him which is able to deſtroy both ſoul and body in Hell.* Now the ſoul is not deſtroyed with the body in the Grave, as they both ſhall be (if wicked) after the Reſurrection in Hell. Moreover this Hell threatned by our Saviour to thoſe that don't cut off right hands, &c. will appear plainly to be the place of torment prepared for the wicked, by the deſcription of it repeated three times, *Math.* 9. 43, 44, 45, 46, 47, 48. *To go into Hell into that fire which never ſhall be quenched, where their worm dieth not, and the fire is not quenched.* By the unquenchable Fire we are to underſtand the fire which ſhall burn the body; by the never-dying worm, the worm of conſcience, which ſhall eternally gnaw the ſoul.

This Hell is called a Priſon, 1 *Pet.* 3. 19, 20. *By which alſo he went and Preached unto the Spirits in Priſon, which ſometime were diſobedient, when once the long-ſuffering of God waited in the days of* Noah. By the ſpirits in Priſon, we are to underſtand the Souls in Hell, the Souls of thoſe wicked and diſobedient perſons in the old World, who would not give ear to the Preaching of Chriſt by his ſpirit in *Noah*, and therefore a whole World of them were ſent

into

into the Prison of Hell together, unto whom are gathered the souls of all that since have died in their Sins, where they are bound up in chains of darkness, and reserved unto the judgement of the great day. Hell is also called a place of outer darkness, where there is weeping and wailing, and gnashing of teeth. *Math.* 25. 30. It is called a Furnace of fire, where all those that offend and do iniquity shall be thrown, *Math.* 13. 41, 42. It is called the great Wine-press of Gods Wrath, where all the wicked shall be crushed to pieces under the exceeding and eternal weight of his wrath, *Rev.* 14. 19, 20. But especially it is set forth as a place of fire of which in the next particular.

Many have been the conjectures of Divines, concerning the place where Hell is. Some have thought it to be in the bowels of the Earth, because it is spoken of as a place below, and called by the name of a pit, the bottemless pit, out of which the smoke and locusts did arise. *Rev.* 9. 2. And in which Sathan was bound and held as in a Prison, *Rev.* 20. 1, 2, 3, 7. And they have conceited the pit spoken of. *Num.* 16. 33, Into which *Corah*, *Dathan*, and *Abiram* went down alive, when the Earth clave asunder and swallowed them up, was the pit of Hell into which both their soul and body together were immediately conveyed; and that which hath the rather established such in this opinion hath been, the vast quantity of Subterranean Fire, which they imagine to be in the Bowels and Caverns of the Earth: others have rather conceited it to be beyond this visible World; (which will pass away at the last day,) and removed at the greatest distance from the *sedes beatorum*, the place where the righte-

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ous ſhall eternally Inhabit. But the Scripture being ſilent as to this, whatever is ſpoken on this ſubject where Hell is, muſt needs be only by conjecture, the Lord grant that none of us may know by experience: our chief care ſhould be that we may eſcape the puuiſhment, and not be inquiſitive about that which the Lord hath not thought fit to reveal, let it ſuffice us to know that there is ſuch a place as Hell, where the wicked ſhall be tormented.

CHAP. III.

That Hell is a place of Fire and Brimſtone.

THere is nothing that Hell is deſcribed by in the whole Book of the Scripture ſo much as by Fire, and ſometimes by Fire mingled with Brimſtone. It is called Fire, *Math.* 3. 10. *Every Tree which bringeth not forth good fruit is hewen down and caſt into the Fire.* Hell-Fire, *Mark.* 9. 47. *It is better for thee to enter into the Kingdom of God with one eye, than having two eyes, to be caſt into Hell-fire.* A Furnace of Fire, *Math.* 13. 42. *And ſhall caſt them into a Furnace of Fire.* It is called a place where the wicked ſhall be tormented with Fire and Brimſtone, *Rev.* 14. 10. *And he ſhall be tormented with Fire and Brimſtone, in the preſence of the Holy Angels.* A Lake which burneth Fire and Brimſtone, *Rev.* 21. 8. *And ſhall have their part in the Lake which burneth with Fire and Brimſtone, which is the ſecond death.*

I know that it is a great queſtion amongſt Divines, whether the fire of Hell, which ſhall burn the Wicked will be a Real fire, or a Metaphorica

fire

fire. There are men of great name, who assert it to be a Mataphorical Fire only, and that because it is called a Fire, prepared for the Devil and his Angels, who cannot be hurt by a real Fire; because the worm which never dyeth is Mataphorically taken for the everlasting gnawings of conscience; because the New *Jerusalem*, which is above is Metaphorically described to be of pure Gold, clear like Glass, the foundations to be garnished with all manner of precious Stones, and the Gates to be Pearls, *Rev.* 21. 18, 19. And by the same reason, they say the description of Hell in the Scripture is Metaphorical: those that thus affirm the Fire of Hell to beMetaphorical,are so far from lessening the torment hereby, which this Fire will inflict, that they so much the more aggravate it, because that Metaphorical fire, they say will afflict more than if it were Real fire; for as the glory of the New *Jerusalem*, that Building of God made without hands eternal in the Heavens, doth far surpass all Metaphores,whereby it is set forth, which are made use of only to help our understanding in the conceiving of it's Glory: so also the pain and torture of the damned in Hell, will be more horrible and intollerable, than if they were to be cast into *Nebetadnezzars* fiery Furnace, when it was heated seven times more than it was wont to be heat; insomuch as the Metaphor doth come far beneath the thing, which it is used to set forth.

Others are of the judgement that Hell fire will be real Fire, it being so positively, so plainly, and so frequently asserted to be Fire, fire with flames, fire which shall burn, and because nothing will put to greater pain than fire,and because it is proper for the body

body to be tormented with some real material substance, and when the Holy Ghost telleth us it shall be fire, why should he turn this fire into a Metaphor, which may tend rather to weaken our conceptions of it's horrour than to highten them; and therefore in answer to that great Objection, that it is said to be prepared for Devils, they are ready to say, it shall be such fire as will not only torment the Soul, but also Devils too, God having power to make such a fire; the other Metaphors are made use of but once, this of fire is the almost constant expression in Scripture, where Hell is described.

I confesse that I do not judge these answers to be fully satisfactory; for however the souls of wicked men and women may by sympathy with the body be tormented by real Fire, yet God having made Devils to be wholly Spirits which are wholly incorporeal, I don't apprehend how any fire or bodyly substance can have any impression upon them, but that Fire, Air, Earth, or Water, are all the same things to them, and that they are incapable of suffering by any of them, that as Water cannot drown them, so neither can fire burn them, that as Air cannot refresh them, so neither can Fire afflict them. Indeed were the opinion of some Ancients true that Devils have bodies, but more pure and refined, such as cannot be seen any more than the Air, a real Fire might be made so pure by God as to torment the Devils; but I am altogether of the Judgement that Devils are wholly Spirits, the Scripture asserting it, and many reasons I might give of it, but that it would be too large a digression; moreover the fire of Hell I believe will be such as immediately to afflict the souls of the wicked, and

not only by Sympathy with the body, because otherwise the torture of the body would be greater from it's immediate object, than the anguish of the soul by Sympathy, when the Souls desert of punishment is greater, being more highly guilty of Sin than the body which is made use of only as an instrument.

Yet I cannot be of the opinion, that the fire of Hell will wholly be Metaphorical for the reasons before given, therefore I judge that both the opinions may be reconciled with themselves and the truth, by asserting that this fire of Hell will be partly Metaphorical, and partly real.

First, I conceive that the fire of Hell will be in part Metaphorical, and that this also will be the most grievous and tormenting, though not to the sense, yet to the soul & to the devils, who can be tormented by no other fire: my meaning is that the Fire which will be Metaphorical, is to be understood of the feirce anger and wrath of the Sin-revenging God, who himself is called a *consuming Fire*, *Heb.* 12. 19. And whose anger is often expressed by the Metaphor of fire in the Scripture, and so that everlasting fire prepared for the Devil and his Angels, and for the souls of wicked men and women, (which will be accompained also with a real fire, prepared for their bodies, of which in the next particular) is the everlasting wrath of God, which he hath treasured up against the day of wrath, when he will open and bring forth those treasures, and make immediate impressions thereof upon all damned spirits, which shall burn worse than Fire, and cause greater anguish to the spirit, than any fire can do to the sense; hence it is said, *Heb.* 10. 31. *It is a fearful*

fearful thing to fall into the hands of the living God, and that becauſe the immediate ſtrokes of Gods vengeance, which damned Spirits ſhall fall under, when he takes them into his own hands to puniſh them in Hell, will above all things be moſt intolerable; The Apoſtle ſaith, 2 *Theſſ.* 1. 8. That the wicked ſhall be puniſhed *with everlaſting deſtruction from the preſence of the Lord, and from the Glory of his Power.* This is to be underſtood cauſally; as if he ſhould have ſaid, that the deſtruction of the wicked ſhall ariſe from Gods Preſence and glorious Power, which will put forth it ſelf ſo mightily, as to glorifie it ſelf in the puniſhment of them in Hell. God will appear in Heaven to the Angels and Saints, in a flame of Love, and make immediate and moſt ſweet impreſſions thereof upon them, which will be their chief happineſs: and God will appear in Hell to Devils and damned Spirits in a flame of wrath, as a conſuming fire, and make immediate impreſſions of his wrath upon them, which will be their chief miſery; for Sinners to be taken thus into the hands of God, and puniſhed by the fire of his wrath will be more dreadful, than if the moſt furious Creatures in the World were muſtered up together, and let looſe upon them to tear them in pieces and devour them; if they were tormented with the moſt exquiſite torments, which can poſſibly proceed from any ſecond cauſes, it would be no more than the biting of a Flea, or the Prick of a Pin in compariſon with theſe immediate ſtrokes of Gods vengeance, and the burning under the fire of his indignation.

Secondly, The Fire of Hell I believe will be in part real, I mean that fire whereby the body ſhall

be afflicted, I judge that as the torture will be real, so that the fire whereby it will be tortured will be real too; of all senses the feeling is most capable of being cruciated and afflicted, and of all the objects of this sense fire is most afflictive and painful, and therefore God hath appointed fire to be for the punishment of the body; indeed other senses will be afflicted too, the ear with hideous noises, shreeks, and yellings of fellow damned Sinners; the eye with fearful ghastly and horrible spectacles, the smell with suffocating odious and nasty stench, worse than of Carrion, or that which cometh out of an open sepulchre; but the feeling will be most afflicted by the devouring and eternally burning Fire, which the wicked shall be thrown into.

I shall not dispute whether this real fire of Hell will be such as our culinary fire, (I mean that in our Chimneys) which sometime creeps into Houses, and is of so great force as to burn down Cities, and seiseth upon all combustible matter before it, and which will continue no longer than it is fed by such gross matter; or whether it will be more purely Elementary fire, such as Philosophers affirm to be between the upper Region of the Air, and the lower Orb of the Heavens; or whether it will be such fire as sometimes breaks forth out of the bosom of the Earth, at the mouth of flaming Mountains, of which some think there are vast treasure below, beyond whatever did ever appear to the eye; such as did send forth those flaming and burning streams from Mount *Ætna* of late, which at least will help us to conceive something what the Lake of Fire and Brimstone will be; or whether it will be a fire created on purpose by God, Sulphurious and stincking like unto, but far beyond

beyond that which was raiſed upon the wicked of *Sodom* and *Gomorrah*, which of all burnings that ever have been in the world, I conceive did moſt lively repreſent the burnings of Hell Fire; I ſhall not, I cannot determine in this caſe; but am moſt inclinable to think this fire will be immediately created by God, differing from all fires that ever have been in the feirceneſs of it, which by the word of Gods Power will be made, and by the breath of his indignation will be kindled, and kept alive to eternity without any fuel to feed it, except the bodies of the wicked, which though they ſhall be tormented by it, ſhall never be conſumed by it.

CHAP. IV.

Concerning the properties of Hell-fire.

THere are ſeven properties of Hell-fire.

Firſt, It will be a great Fire.
Secondly, It will be a dark fire.
Thirdly, It will be a feirce fire.
Fourthly, It will be an irreſiſtible fire.
Fifthly, It will be a continual fire.
Sixthly, It will be an unquenchable fire.
Seventhly, It will be an everlaſting fire.

Firſt, The fire of Hell which ſhall burn the wicked will be a *great Fire*. We have ſeen ſome great fires, which have burned many Houſes together, ſuch as that in 1666. which burned down the greater part of *London*; but this fire of Hell will be ſo great, as to burn all wicked perſons together, all the wicked will be in flames at the ſame time, the greatneſs of this fire is ſet forth, *Iſa.* 30. 33. *Tophet*

is prepared of Old, he hath made it deep and large, the pile thereof is Fire and much Wood, the breath of the Lord, like a Stream of Brimstone doth kindle it. *Tophet* doth signifie Hell, the place where the damned shall be tormented, of which before, God hath made it deep and large, the depths of the Earth, or the depths of the Sea are nothing in comparison with the depths of Hell; for those depths have a bottom, but this is called the bottomless pit, *Rev.* 20. 1. It is deep and large, of vast capacity, it will be sufficient to contain all the Sinners of the Old World, and all the Sinners of this world, who have lived or shall live in every generation, until the time of the Worlds dissolution. The pile thereof is Fire and much Wood; as much Wood being kindled doth make a great Fire, so this Fire though it have no real Wood, but that which will be equivalent, will be very great, especially being kindled by the breath of the Almighty, as the breath of the Lord kindled those showers of Fire and Brimstone, which came down from Heaven upon *Sodom* and *Gomorrah*, so the breath of the Lord will kindle those streams of Fire and Brimstone which shall be in Hell.

Secondly, Hell Fire will be a *dark Fire*, there will not be the least glimmering of light in that doleful place, which will add to the horrour thereof, Hell is called by the name of utter darkness, *Math.* 25. 30. It is called blackness of darkness for ever, *Jude* 13. There will be no light of Gods countenance, not the least smothing of his brow, his wrath will be poured forth without mixture into the cup of his indignation which they must drink of. *Rev.* 14. 10. There will not be the least light of comfort, nothing

but

but weeping and wailing and gnashing of teeth; there will not be the light of the Sun, or the Moon, or the Candle, and the fire it self will give no light, all will be dark and black, black Devils, black Bodies, black Souls, and they may without light have perceivance one of another, as Devils have now unto whom light is of no use; or if there be a duskish light there, to represent one anothers ruful countenances, and other fright-ful spectacles, be sure there will be no refreshing light, there the damned will be in a place and state of darkness for ever.

Thirdly, Hell-fire will be a *feirce Fire*. The Fire of *Sodom*, of *Ætna*, yea, of *London* in the day of it's burning was feirce, but no Fire burnt so feirce as Hell Fire will do. The Fire of Gods anger and wrath will burn feircely, now it doth but smoke against Sinners, then it will break forth into a flame; tongue cannot express how feircely the wrath of God will burn, when hereafter it shall seise upon the Ungodly, *Psal.* 90. 11. *Who knoweth the power of thine anger? even according to thy fear so is thy wrath.* The power of the anger, which any creature may have may be known, it is finite, it is limited, it reacheth no further than the body; but *who knoweth the power of Gods anger?* it being infinite, and unlimited, and such as will reach the soul, and most grievously torment the Soul through it's immediate impressions. *According to thy fear so is thy wrath*, that is according to the fear which we may have of thee: the wrath of man is not proportiable, unto the fear which we may have of it, we often fear that men can do more than they are realy able; but the wrath of God is commensurate and

proportionable unto the greatest fears thereof, yea doth far exceed; he can afflict more than our fears are able to conceive, and that because of the infinite power of his wrath, God will hereafter make the power of his wrath known, as *Rom.* 9. 22. and how feircely then will it burn? the fire also which will torment the bodies of the wicked will be very feirce, it will be so feirce, as to torment every part from the crown of the head unto the foot, and every part in extremity, in the utmost extremity, and that beyond the present capacity.

Fourthly, Hell-fire will be an *irresistible fire*, all the power of Hell with their combined forces, shall not be able to make the least resistance against the fire of Gods anger, *Nah.* 1. 6. *Who can stand before his indignation? and who can abide in the feirceness of his anger? his fury is poured out like fire, and the Rocks are thrown down by him. Isa.* 27. 4. *Who would set the Briers and Thorns against me in Battel? I would thorow them, I would burn them together.* Briers, Thorns, dried Stuble, Chaff cannot resist a consuming fire, so neither shall the wicked be able to resist the fire of Gods jealousie; and the real Fire prepared in Hell for the body, will burn with that feirceness that it will master and prevail over all, none shall be able to keep off it's force, it will pierce thorow and thorow every part of the body: we read of the three Children which were preserved in the midst of the fiery Furnace, so that not so much as the smel of the Fire was upon their Garments; but none shall be preserved from burning in this fiery Furnace, indeed the wicked shall not be burnt up and quite consumed, but they shall be always burning; For

Fifthly,

Fifthly, Hell-fire will be a *continual Fire*; other fires sometimes are in, and sometimes out, but this fire will be always in, always burning without any intermission, and always burning in the same high degree of intension, there will be no aswagement of the Flames of Gods anger, no abatement of the Fire of Hell, this Fire will be always alike hot, and always hot in the highest degree.

Sixthly, Hell-fire will be an *unquenchable Fire*. *Math* 3. 12. *But will burn up the Chaff with unquenchable Fire*. *Mark* 9. 44. *Where their worm dieth not and the Fire is not quenched*. Now the fire of Gods anger before it break forth into so vehement a flame may be quenched by the Blood of Jesus Christ; and the Fire of Hell may be prevented, but hereafter it will be too late, no Sacrifice will be accepted then to appease Gods wrath, and if all the Waters of the Sea could be poured upon the flames of Hell-fire, they would not put them out; And therefore.

Seventhly, Hell-fire will be an *everlasting Fire*. *Math*. 25. 42. *Depart from me ye cursed into everlasting Fire, prepared for the Devil and his Angels*. *Rev*. 14. 11. *And the smoke of their torment ascendeth up for ever and ever*. This Fire will be ever burning, and the damned will be ever tormented therein: *Extremity* and *Eternity* are the two most bitter ingredients of the damned's torments, who can set forth the Eternity of the wicked's punishment in Hell-fire? this Eternity is immeasurable, it is incomprehensible; all the Rays of the Sun may more easily be comprehended in a small room, and all the Waters of the Sea contained in a small nutshel, than boundless Eternity be conceived by

our

our finite and ſhallow underſtanding; none have ſhaddowed Eternity, and ſet it forth better than thoſe who have ſhown how infinitely ſhort all meaſures and numbers do fall, when they are applyed to the ſpace of it's duration. One expreſſeth himſelf thus on this ſubject in another language: ſuppoſe ten thouſand years paſt, after that an hundred thouſand Millions of years paſt, after that ten hundred thouſand Million of Millions of years paſt, and yet you are not come to the end of Eternity, no nor to the middle of Eternity; yea, you are but at the beginning of it; add unto this the number of all the thoughts of Angels and Men, of all the motions in every Creature, of all the grains of ſand which would fill ten thouſand Worlds; gather all the minutes of time, from the beginning of the Creation of the World, all the numbers of Arithmetick that can poſſibly be conceived, and all this is but the beginning of Eternity. How long will Eternity laſt? *Always.* When will Eternity end? *Never.* As long as Heaven ſhall continue to be Heaven, and God ſhall continue to be God, and the Saints ſhall be happy in the enjoyment of God, ſo long ſhall the wicked be tormented in the Fire of Hell. We may apprehend the everlaſtingneſs of this Fire of Hell, but we cannot comprehend it.

CHAP.

CHAP. V.

Concerning the Perſons that ſhall burn eternally in the Flames of Hell.

IT is upon the wicked that the Lord will rain this horrible Tempeſt of Fire and Brimſtone in Hell; all the workers of iniquitie, all that live and dye in their Sins muſt ſuffer the vengeance of Eternal fire. Theſe are the Chaff which ſhall be caſt into the unquenchable Fire. *Math.* 3. 12. Theſe are the tares which ſhall be bound up in bundles to be burnt. *Math.* 13. 30. Theſe are the Goats, which ſhall be condemned to everlaſting fire. *Math.* 25. 41. Look into a few places where in the plain Letter of the Scriptures, the perſons are deſcribed, that ſhall be the ſubject of everlaſting torment in Hell-fire. *Math.* 13. 41, 42. *The Son of Man ſhall ſend forth his Angels, and they ſhall gather out of his Kingdom all things that offend, and them which do iniquity; and ſhall caſt them into a Furnace of Fire, there ſhall be wailing and gnaſhing of teeth.* *Rom.* 2. 6, 8, 9. *Who will render to every man according to his deeds, to them that are contentious, and do not obey the truth, but obey unrighteouſneſs, indignation and wrath, tribulation and anguiſh upon every ſoul of Man, that doth evil of the Jew firſt, and alſo of the Gentile.* 2 *Theſſ.* 1. 7, 8, 9. *The Lord Jeſus ſhall be revealed from Heaven with his mighty Angels in flaming, taking vengeance on them that know not God, and obey not the Goſpel; who ſhall be puniſhed with everlaſting deſtruction, from the preſence of the Lord and the glory of his Power.* Take one place more amongſt many, *Rev.* 21. 8. *But the*

the fearful and unbelieving, and the abominable, and Murderers, and Whore-mongers and Sorceers, and Idolaters, and all Lyars ſhall have their part in the Lake, which burneth with Fire and Baimſtone. I ſhall ſpake more of the perſons, when I come to the application, which I would chiefly inſiſt upon, the Doctrine being ſo well known, and therefore I ſhall but briefly touch upon the reaſon, why the wicked ſhall be eternally tormented in the flame of Hell, and ſo come to the Uſe, which I mainly intend.

R. The torment of the wicked in Hell is a puniſhment, and therefore hath a reſpect unto Sin, the guilt of which doth lay the wicked under an obligation hereunto, and layeth God under an Obligation to inflict this puniſhment upon them. Sin is the violation of a Holy and Righteous Law; and an offence of an Infinite Majeſty, whoſe Juſtice requireth infinite ſatisfaction, which it can receive no other way from Sinners themſelves, than by their undergoing the puniſhment of Hell, although this puniſhment be not infinite in regard of the quality, yet it is infinite in regard of it's duration, and therefore the torments of the wicked ſhall have no end.

CHAP.

CHAP. VI.

Application.

1. *Use of Examination.*

WHen you had the relation of *Sodom* and *Gomorrah*'s burning, you might think this was done long ago, and look upon your selves as unconcern'd; when you had the Relation of *Ætna*'s burnings, you might think this was done a far off, and look upon your selves as unconcern'd; but when we come to discourse of Hell-burnings, here you all are concern'd; those burnings are past, these are burnings to come, those were burnings for a while, these will be burnings for ever; the greatest part of the children of men will be cast into these burnings, and very few comparatively will escape: O what a vast number of all kindreds, and Nations, and Languages will there be tormented for ever in Hell! what a vast number of Christians, yea, of professours of the Gospel! you had need to look to it, that none of you be found in the number.

The dreadfulness of these everlasting burnings, me thinks should stir you up with all sollicitousness and utmost diligence, to enquire whether you are in danger, and how you might do to escape.

The most Men and Women that live this day upon the face of the Earth are in danger of being thrown into the flames of Hell; the whole World may be devided into two parts, they are either such as are in a state of nature, or such as are in a state of grace, the former are many thousand times the greater

greater number, and the Apostle telleth us expressely that such are Children of Wrath, *Eph.* 2. 3. And if children, then heirs; the children of God are heirs of Heaven; the children of wrath, who also are called the children of the Devil, are heirs of Hell. The later only (I mean such as are in a state of grace) are in a state of Salvation, they only are free from all obligation to the punishment of Hell, having Interest in Christ's satisfaction. There are two ways, in one of which all the Sons and Daughters of men may be found, *Math.* 7. 13, 14. One is a narrow way, which hath a strait Gate, and very few are to be found therein, and that is the way of Holiness of self-denial, of Mortification and Gospel-obedience, and although this be the way of Life and Salvation, the way to glory and honour and everlasting happiness, yet it hath but few passengers, few take this course: the other is a broad way, which hath the greatest crowd and throng although it lead unto destruction, and this is the way of Sin, the way of Profaness, Licentiousness, Unrighteousness, disobedience; this is the course of the World; this way hath a wide Gate, and many there be that go in thereat, and the reason our Saviour giveth, because the other way hath so strait a Gate, because of the difficulty of it's passage; namely, the wicket of regeneration, few attempt to go thorow this strait passage, or if they do attempt they are quickly discouraged with the difficulty, and so let it alone, taking the broader, because the easier way of Sin, the steps of which will certainly take hold of Death and Hell.

I beseech you all with the greatest seriousness to examine your selves, whether you be in a state of

Nature

Nature, or in a ſtate of Grace? you have been all born once, have you been born again? you have been born of the Fleſh, have you been born of the Spirit? you have born the Image of the Earthly *Adam*, do you bear the Image of the Heavenly *Adam*? you are partakers of the Humane Nature, are you partakers of the Divine Nature? have you new and clean hearts? are they changed? do you lead new and Holy lives? are they reformed? I beſeech you examine which of the two ways you are walking in; is it the broad way of Sin and wickedneſs? or is it the narrow way of Faith and Holineſs? theſe are queſtions of great moment to be reſolved in, your everlaſting weal or wo, your Salvation or Damnation doth depend upon them; if you be brought into a ſtate of Grace, and are got in thorow the ſtrait Gate, into the narrow way, you are made Men and Women, happy you that ever you were born, you not ſhall periſh with the wicked, but moſt aſſuredly attain eternal Life and glory: but if you be in a ſtate of Nature, if you be in the broad way, and continue therein to the end of your lives, you are undone Men & Women, wo be to you that ever you were born, Heaven will be ſhut upon you, and Hell will be opened unto you, where you ſhall be unconceivably and eternally tormented in the flames of that unquenchable fire.

Take heed that you do not miſtake your ſtate and way; thouſands have gone to Hell through a miſtake; it is very eaſie to miſtake, it is difficult not to miſtake, and no miſtake is worſe than this miſtake; all is not Gold that gliſters, all is not grace, that hath the ſhow of it, all are not in the way to Heaven that pretend to it, many deceive others much & deceive

deceive themselves much more. Nothing is likely to hinder you more effectually from attaining grace than ungrounded conceits that you already have it, if you should nourish in your selves a false Faith, and false Hope, they would be so far from saving you, that they would fasten you the more strongly in Sathans Chains, whereby he will the more unperceivably and inevitably drag you unto Hell. And think if you should go out of the World, under a mistake with fair, but groundless hopes of Heaven, and shall find your selves unalterably judg'd by God unto Hell, how this will render the lose of Heaven the more bitter, and the pains of Hell the more grievous; the disappointment of happiness, especially so great happiness, and to be overtaken with misery, especially so great misery, and that when all means are cut off for ever, of attaining the one or avoiding the other, this will be unspeakable vexations. And let me tell you, that it is better to be mistake on the other hand than on this, it is better to fear when you are gracious, than to hope when you are ungracious, a dangerless fear is better than a fearless danger, the former may cause you to go droopingly for a while towards Heaven, the later if it cause you to go merrily, it will also cause you to go securely and surely to Hell.

I need not spend time (neither may I least this Volume swell to big) in telling you that Idolaters, and Adulterers, and Drunkards, and Swearers, and Blasphemers, and Scoffers of Religion, and Persecuters of Gods People, and Thieves, and Murderers, and Lyars, and Apostates, and profane persons, and all the more notorious Workers of Iniquity shall have their part in the Lake, which burneth with

Fire

Fire and Brimstone; amongst whom if any of you who cast your eyes upon these lines be numbered, and your conscience with a slight reflection do accuse you herein, give me leave to hold you a little by the arm and ask you why so fast? what means this haste? why so furious? what means this eager pursuance of lust? Do you know whom you serve? and do you think what your wages will be? do you know what is before you? do you see the end of a sinful course? do you know what Hell is? Is it desirable to dwell with devouring Fire? do you think to escape in this way? But the awakening Use is afterward

But let me beseech you that are more sober, and although professors of Religion to examine your state, take heed you do not deceive your selves, and thereby undo your selves irrecoveably. Have you been under convictions of Sin? and these followed with contrition! and that backed with sound humiliation, such as hath rendered Sin above all things most odious, and your selves of all other persons most vile in your own eyes? have you had conviction of Christ's Righteousness! and this working hungering desires after him, and these accompained with Faith, and that bringing you to Christ, choosing him as most precious and needful for you, casting your selves upon him, with a renouncing of your own righteousness, accepting of him and his righteousness; resigning up your selves unto him, putting your neck under his Yoke? have you received the spirit enabling you to pray, mortifying Sin, and quickning you unto all the duties of new obedience. Hereby you may know the change of your estate.

If your hearts remain unhumbled, unbroken for ... If you are strangers unto the work of Faith, nd never truely closed with Jesus Christ; if you re without the Spirit of Christ, and under the power, the reigning power of any Sin; if you live in the neglect of prayer secret and with others, and of the great Salvation, which the Lord Jesus hath purchased; if you have a form of Godliness, but are without the power thereof, you will be found foolish Virgins at last, which will have no admittance into the Bride-chamber, you will be found hypocrites, whose portion is the burning Lake, and it will be impossible for you to escape the damnation of Hell. *Heb.* 2. 3. *How shall we escape if we neglect so great Salvation?*

CHAP. VII.

2. *Use of admiration at the security the wicked, showing the cause thereof.*

ARe the burnings of Hell so certain, being threatned by God! are they so dreadful, beyond any burnings that ever have been, both in regard of feirceness and duration? and are they indeed prepared for the wicked, and all graceless, Christless persons as their deserved portion? and are the most of the children of Men wicked, ungracious, unrighteous, unregenerate, unbelievers, who are already condemned to this place of torment. *Joh.* 3. 18. And by consequence every moment, while such, in danger of being drag'd forth to execution? Here then we may sit down, and wonder at the senselessness and carnal security of such persons,

sons, especially of those who sit under the light of the word, which doth make discovery of all this most plainly unto them; what ever their danger be, what ever their Sins which have deserved Hell, what ever Gods threatnings of everlasting burnings, what ever execution there is, and hath been upon other Sinners like themselves, yet they are without any fear, they are fast asleep in Sin and very secure: though their conscience be full of guilt, their hearts full of lust, their lives full of Sin; though their steps are carrying them forward in the broad way, which leadeth unto destruction; though death hath them upon the chase, and is at their heels, though the wrath of God pursueth them hard, and is at their backs, though the day, wherein they must give an account, and be punished for their iniquity, hasteneth greatly, and the Judge standeth at the door; yet they care not, they fear not, none of these things do move them, none of these things do trouble them; they eat and drink, and sleep, and buy and sell, and plant and build, and go on in a sinful course; as if they should live here eternally, or as if their Soul should perish with their body, and all these things foretold in the Word, concerning future retributions were but meer fables.

First, Some are thus secure, through an Athistical perswasion that there is no God; because they are enemies unto God, and live in a course of Rebellion against him, and so it is their Interest and desire that there should be no God, therefore they do what in them lyeth to work themselves unto this perswasion: there are too many in our age who endeavour to wear off all sentiments of a deity from their mind's, that they might Sin freely with-

out any check and control, that hereby they might arm themselves against the thrusts and wounds, which the Sword and Arrows of Gods threatnings would otherwise give unto them, and that by this means they might still the noise of their clamorous and accusing consciences, which otherwise would give them no rest under such Heaven-daring provocations, as they daily are guilty of. But such persons, if they will not believe the engravings of God, which are upon the face of the Universe, the impress of infinite power, and an invisible Deity on his works, which are visible unto the eye; they shall not remain long under their Atheistical apprehensions, but he will make them to know and feel that there is a God by the immediate impressions of his wrath upon their Souls, and the dreadful flames of Hell-fire, which his breath will kindle to burn their bodies everlastingly.

Secondly, Others are secure, notwithstanding their danger through a fond perswasion that there is no Hell, that there is no account to be given, no judgement to be passed, no punishment to be endured after this life, but that death puts a total end to their being, and that for ever. We read in the Book of *Wisdom* Chap. 2d. of the reasonings which such have: *Our life is short, and in the death of a man there is no remedy, neither was there any man known to return from the Grave: For we are born at all adventure, and we shall be hereafter, as though we had never been; for the breath in our Nostrils is as smoke, and a little spark in the moving of our heart; which being extinguished our body shall be turned into ashes, and our spirit shall vanish as the soft Air: our life shall pass away as the trace of a Cloud, or like a*

Mist

Mist driven by the Beams of the Sun; our time is a very shaddow that passeth away, and after our end there is no returning, for it is fast Sealed that no Man cometh again. Hence they are secure and encourage themselves in wicked and licentious practices, *Come on therefore let us enjoy the good things that are present, let us fill our selves with costly Wines and Ointments, and let no flower of the spring pass by us; let us crown our selves with Rosebuds before they be Withered, let none of us go without his part of our voluptuousness, for this is our portion and our lot is this.* Such persons they live like Beasts, and they would perswade themselves that they shall dye like beasts, that there is no immortality of the Soul, that there will be no resurrection of the body, and by consequence no punishment of both in Hell; whereas right reason will evince, that the Soul being a spiritual substance will survive the Body, which the wiser Heathens have acknowledged; and the Scripture doth clearly reveal this, and that the body shall be raised again at the last day, and both the soul and body of the wicked be eternally tormented in Hell; which Scripture being the Word of God, which no carnal reason could ever yet disprove, these things are as certain as God as true.

Thirdly, Others if they have not drunk in those Atheistical and Anti-Scriptural perswasions, which some are besotted and intoxicated withall, yet are secure and senseless of their danger, through their ignorance or misapprehensions of God; they conceive him to be made up all of mercy, that there is no fury in him, that however sinful they are or have been, yet that God is more merciful, and nothing more easie than to obtain a Pardon, and if

they call on his name and cry for mercy, though at the last gasp (what ever their wicked lives have been) they shall be saved; not considering that God is Holy and jealous, just and righteous, as well as merciful and gracious; and that such as go on still in their trespasses have no share in his mercy or any of his promises.

Fourthly, Others do lull themselves asleep upon the Bed of security, because of their own and others impunity, thus abusing Gods patience and long-suffering, which should lead them to repentance, to grow more hardned and impenitent hereby. *Rom.* 2. 4, 5. Because Sentence against their evil works is not speedily executed, therefore their hearts are fully set in them to do evil and they are secure, *Eccles.* 8. 11. Not considering that though God be long-suffering, yet that he is not ever-suffering; that patience long and much abused will at length break forth into fury; not considering that Gods vengeance, though it hath leaden heels, yet it hath Iron hands, and though the Fire of Gods anger be long kindling, yet that it will be longer, yea for ever burning.

Fifthly, Others quiet themselves for the present, and arm themselves against fears of Hell, through their intention of after repentance and reformation; however they indulge themselves for a while in their sinful course, yet they resolve shortly to become new Men and Women, to turn over a new leaf, and lead a new life; and to become as Holy and strict as the best; not considering that repentance is not in their own power, and how they provoke God hereby to deny the grace to them hereafter, and to remove from the means of working it;

not

not remembring how many thousands have perish-ed with such intentions, which never have been put into execution.

Sixthly, Others are quiet and secure through want of serious consideration, what their guilt and danger is; they fill and throng up their time so full with worldly business and secular employments, that they leave themselves no room or leasure for to think of Sin and their near-approaching death, and future wrath, and the eternal burnings of Hell, which they are in danger of. The cares of this world and the deceitfulness of riches do choke their Meditations in the first springing forth of them that no fruit doth come from them to perfection. Did but guilty Sinners sit down one quarter of an hour every day, and look upward to the angry God who frowns upon them, and down-ward to the flames of Hell, which are preparing for them, and forward to the last judgement, when they will be sentenced by the Judge to dwell with devouring Fire, and Inhabit everlasting burnings; and were perswaded that if they continue in Sin, they can by no means escape; surely the could not be so secure.

Seventhly, Others are secure, though they are going on in the way of Sin which leadeth to Death and Hell; because the most of the children of Men are going on in the same course, and they hope they shall fare as well as others; their Fore-Fathers trod in these steps, and their neighbours are their companions in Sin, and if they be punished at last in Hell, they think they shall have company enough, and bear it as well as others; not considering how intollerable the wrath of God is by any, and that their company in Hell will be so far from alleviat-

ing; that it will exceedingly heighten and aggravate their pain and torment.

Eightly, Others and the most are secure through their frequent practice of Sin, custom in Sin hath taken away the sense of Sin; their lusts have enthralled them, and their lusts have stupifyed them, however conscience did grumble at first, especially when they first ventured upon some more notorious Sins, yet now they have shut the mouth of conscience, they have charm'd and seared it as with a hot Iron, 1 *Tim.* 4. 2.

Ninthly, Others are quiet and secure under their danger of Hell, because they are not so bad as others, because they do not run with others unto the same excesse of riot, and have escaped the more grosse pollutions, which are in the World through lusts; especially if they carry some face of Religion too, if they have a form of Godlines, and employ themselves in all the ourward exercise of Devotion, and withal have had some inward flashy affections, and a counterfeit of all saving grace, though they never were truely humbled for Sin, emptied of themselves, cut off the old stock, and truely by Faith engrafted into Christ, and from him draw vertue and spiritual influence, (which is proper to all those that are in Christ, and are freed from condemnation through him. *Rom.* 8. 1.) Thus the Devil and the deceitful hearts of men do bewitch and befool the most, some of these ways, to sit still in peace and security, until destruction come upon them suddenly, and that without remedy; and they are not awakened out of their spiritual slumber until they are awakened in the midst of the flames of Hell.

CHAP.

CHAP. VIII.

3. *Use of Reproof and Terrour for the awakening of the Wicked and Ungodly, out of their carnal security.*

HOw long will ye sleep O ye Sinners? How long will ye slumber in such imminent danger, ye Graceless and Christless persons? what sleep under the light? what sleep upon the brinks of the burning Lake? and will nothiug rouze you, and awaken you out of this sleep? are you resolved it shall prove the sleep of death? shall it insensibly and effectually usher you to Hell before you are aware? have you been called already so long, so loud, so frequently, so fervently, and yet do you deafen your ear? have you been told so often of your guilt and danger, and yet harden your heart? yet will you hold fast your sins, resolving not to let them go what ever they cost you? have your hearts been like so many brazen walls, beating back all the Arrows of reproof, and threatnings which have been shot at you? or are they like Cley and Mud, which groweth the more hard and obdurate under the Sun and Light of the Gospel which hath shined upon you? have no Heavenly dews and showers of the Word yet melted and softned you, no Fire and Hammer new-moulded and framed you? have you been threatned with Death, and Wrath, and Misery for ever, and yet not startled, yet stupid and senseless?

O that yet at length you might be awakened, and by the Spirit of the Lord effectually perswaded

to

to lift up your eyes, and look a little before you, Younder, Younder! look Sinner younder! is a horrible burning Tempest driving towards thee, a dreadful burning Lake preparing for thee, but canst not thou see it; look thorow the perspective of *Sodom's* burnings, when fire came down from Heaven, and *Ætna's* burnings when Fire came forth of the Earth, and this will discover something; but the perspective of the word will show it plain; if thou lookest upwards with this perspective, thou maist see some glimps of the Glory of Heaven, and if thou lookest downward with it thou maist see some glimps of the Fire of Hell. Look doest thou not see a horrible deep and large pit filled with horribly burning Fire, and that Fire filled with damned Men and Women? Lay thy ear to the mouth of this pit, and hark what the dolorous complaints, what the shreeks and yellings be of that curfed company! and doest thou not perceive thy self hastning forward in the way to this place of burning? and wilt thou go forward still? or wilt thou suffer thy self to be carried on furiously by thy impetuous lusts, until thou art fallen into this pit, and there be no possibility of ever getting forth again?

But more particularly I shall lay before you some considerations for the awakening of the secure.

First, Think how doleful a day of trouble and adversity is like to be to you, if you be then in danger of Hell, where will the quiet and security which now you have appear on that day? possibly it may last and abide with you so long as the warm Sun of prosperity doth shine upon you, in the spring of youth and sensual delights, whilst you thrive and flourish

flouriſh in the World, whilſt your friends and flatterers are about you, your health and outward peace doth remain with you; but you may live to ſee all your outward comforts lye dead before you, and hid in the Grave from your ſight for ever: your Sun of proſperity may ſet at the noonday of your lives, and a black night of adverſity may come upon you; ſtormy Winds and a bitter cold Winter of trouble and affliction may aſſault you, & wither all your ſenſual pleaſures like the herb and Flower of the Field: ſome unlooked-for-providence may blaſt your eſtate, and your name, bereave you of your deareſt Friends and Relations, and withdraw all the fewel and proviſions which you have been ſtoring, and laying up for your fleſh and ſenſual ſatisfactions: how well and ſtrong ſo ever you are for the preſent, an unexpected Sickneſs and Death-threatning diſtemper may ſuddenly invade you, and bring you down to the ſides of the pit, and fill you with ſuch pain and grief as no outward enjoyments ſhall be able in the leaſt to aſwage:

And then think with your ſelves, you that are in danger of Hell, what dread is like then to ſeiſe upon you like an armed man, which you will not be able to reſiſt; then your carnal ſecurity will fly away like a Bird or a Cloud, and vaniſh like ſmoke in the Air; then your falſe peace will be broken and torn to pieces, like the Spider Webs by the feirce Winds, as being utterly unable to reſiſt the feirce blaſts, and rougher aſſaults of an adverſe eſtate. And oh how doleful and diſmal is a day of trouble like to be to you, when all outward ſtays and comfort, and all inward quiet and peace ſhall fail together; when

there are ſtorms abroad, and worſer ſtorms at home; great trouble without, and greater trouble within; when you ſhall fall under the ſcourge of outward affliction, and under the laſhes of an accuſing conſcience; the fear of Hell and everlaſting burnings is like to be more lively, and afflictive in a day of trouble, than when proſperity doth reſtrain conſcience from doing it's Office.

Secondly, Conſider if you ſhould eſcape the greater ſtorms of outward affliction in your life, yet you cannot eſcape the ſtroke of death, and think how the apprehenſions of future wrath and burnings are like to conſume you with terrours at your later end, *Pſal.* 73. 19. Death hath a grim aſpect, and looks with a feirce countenance upon guilty Souls; and when this enemy ſhall aſſault and wound you, when your laſt ſickneſs ſhall come & prove mortal to you; when the Phiſitian ſhall give you over and leave you, your friends ſhall mourn and ſtand weeping about you, when death hath ſeiſed upon the excream parts of your body, and the cold clammy ſweats are upon you, and then you apprehend the ſecond death near you, which will immediately follow upon the firſt death, when you think that whilſt Friends are conveying your body to your Grave, that Devils ſhall drag your Souls to Hell; how are you then like to awake in horrour, deſpair and utter confuſion? the dying ſobs and Groans of ſome guilty Sinners, when awakened at their entrance in at the port of death are dreadful, but the inward anguiſh of the heart is beyond all compaſs of conceit, or expreſſion of tongue.

Thirdly, But think how fearful the ſeperation of your Souls and Bodies will be, think with what dread

dread your ſpirits will appear before God, when your conſciences ſhall furiouſly charge you with guilt of all the Sins which ever you committed, and you have not one pardon to ſhow, nor one word to anſwer for your ſelves; when being examined and accuſed and found guilty, you ſhall be condemned unto eternal puniſhment, think oh think what your horrour is like then to be.

Fourthly, Think of the day of doom, when the Lord Jeſus ſhall come. I mean when he ſhall come down from Heaven to judge the World; when the Graves ſhall be opened and you called forth to appear before him, and the Book of your conſcience ſhall be opened, and all your Sins made manifeſt to the whole World, and having nothing to anſwer when you ſhall be Sentenced to everlaſting Fire: *Depart from me ye curſed into everlaſting Fire prepared for the Devil and his Angels*, and when the Lord ſhall then drive you out of his preſence into Hell, O what will your ſhreeks and out-cryes be at that day? See my Book *of Chriſt's certain and ſudden appearance to Judgement.*

Fifthly, Think of the puniſhment of Hell it ſelf, which you will be condemned unto; and that,

Firſt, What will there be taken from you.

Secondly, What there will be denied unto you.

Thirdly, What there will be inflicted upon you.

Firſt, Think what in Hell will be taken from you, all your riches will be taken away, riches will then take the wing and be gone, and you ſhall never ſet your eye upon them any more; you ſhall never buy and ſell, and get gain any more, never purchaſe Houſes and Lands, and Inheritance more, and not then have ſo much Land left, as whereon to ſet the

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sole of your foot, all your money and estate will perish with your selves, and oh how poor and miserable will you perceive your selves then to be when you are deprived of all your riches and treasures on Earth, and instead thereof are made to possess treasures of wrath? your honour also will be taken away, and everlasting shame and contempt shall be poured upon you. Although you may be raised to a higher seat than the ordinary rank now, then you must stand upon even ground with the meanest, even such whom you would think scorn to set with the Dogs of your Flock, or to employ in the meanest office about you: the crown will then be pluckt from the Head, and the Robe be torn from the back, and all the honour of wicked great ones belaid in the dust; and they will find no more respect in Hell than other men; wicked Princes and Noblemen, wicked Knights and Gentlemen will have none to bow to them there, and do them homage, and the most High-born Ladies that are not New-born (what ever they have here) will find no Courtship hereafter, but will be handled as roughly as meanest of their attendants. All your sensual delights and pleasures will then be at an end, they are now but for a season, *Heb.* 11. 25. Yea, but for a moment, *Job* 20. 5. Sometimes they fail before the life is at an end, be sure hereafter they shall have an eternal Period: In Hell there will be no Feasting and delicious fare to pamper the Flesh, no carowsing and drinking Wine in Bowles, no chanting to the sound of the Viol, no singing, dancing and making merry; the glutton shall there have no sweet morsels, the drunkard no sweet draughts, no not so much as a drop of Water to cool and refresh

him:

him: the wanton shall no more melt in lacivious embraces, nothing will remain of all your sweetnesses and pleasures here, but the bitter remembrances accompained with unutterable grief and and groans, and the intollerable sting and bitings of the never dying-worm of conscience, what ever you have prized and pleased your selves withal here, you will then be stript of all, and oh how bitter will this be to lose all that which you now so much esteem and love, and place your chief happiness in?

Secondly, Think what in Hell will be denied unto you; you shall be denied admission into the Kingdom of Heaven; when you see *Abraham*, and *Isaac*, and *Jacob*, and many from the East, and West, and North, & South, come and sit down in the Kingdom of God; when you shall see all the Saints of all ages shine like the Sun, and be caught up in the Clouds to meet the Lord, and be crowned by him and received to inherit the Kingdom prepared for them, ye shall be shut out: no room will be found for you there; you could find no room for Christ in your hearts here, and he will find no room for you in his Kingdom hereafter; The loss of Heaven of that unspeakable happiness, which the Angels and Saints shall have in the immediate Vision and Fruition of God: when you come to understand what it is, will appear as many observe to be greater than the punishment of sense; especially this losse will be most grievous unto you, who have had discoveries and proffers of it, but neglected and refused it, preferring some base lusts before it. O how will you then be ready to tear your selves to pieces for madness and vexation!

Thirdly,

Thirdly, Think what punishment in Hell will be inflicted upon you.

First, The soreness and intollerableness of it.

Secondly, The sureness and unavoidableness of it.

Thirdly, The neerness of it.

Fourthly, The everlastingness of it.

First, Consider the soreness and intollerableness of Hell's torments, and that both of the pain, which there you shall feel in your bodies, and of the anguish which shall be put upon your souls; If you be found amongst the Wicked and Ungodly at the last, your bodies shall be tormented in every part in the flames of Hell-fire; no pain is more grievous now to the body, than the pain of Fire; but what is the extinguishable Fire on Earth, in comparison with the unquenchable Fire of Hell? what is the Fire of Mans kindling in comparison with the Fire of Gods kindling? what is Fire fed by Wood in comparison with Fire fed by the breath of God? no Fire here can torment like to the fire which God hath prepared for the bodies of the wicked hereafter. You have seen fiery Ovens, and you have heard of *Nebecadnezzars* fiery furnace, should your bodies now be thrown into such fires, you would find them horribly painful, but the pains of Hell-fire will be ten thousand times more horrible and tormenting: your bodies now cannot endure much pain, without expiring which puts an end thereunto; but hereafter God will strengthen your bodies to endure, they shall have greater strength and quicker sense, and so more capacity for pain, and they shall be filled to the uttermost of their capacity;

city; your bodies shall never dye, and they shall be filled with pain in extremity, and that to eternity; this will be very sore. All the tortures that ever were invented by the most mischievous mind, or executed by the most cruel Tyrant on any whom they have had the greatest spleen unto, are not so much as the least gentle touch in comparison with the torture, which the least member of the damned shall endure in Hell.

Some of you have had extream pain in your heads, others have had extream pain in your bowels, others have been extreamly afflicted with pain in your legs; others have felt much torture with the pain of your teeth; but if you live and dye in Sin, you shall be extreamly and eternally tortured with pain in every part, your eyes shall be full of pain, your tongues full of pain, your hands full of pain, your heads full of pain, your backs full of pain, your bellies full of pain, your feet full of pain, from the crown of your head unto the sole of your feet, no part shall be free; your bodies shall roul and tumble in flames, and there burn with horrible pain, and yet never be consumed.

But the anguish of your Soul will far exceed the tortures of your bodies, and here words fail, conceptions fall short; who can tell how the worm of conscience will bite! how dreadful the lashes of your consciences will be, when they are let loose (as Gods executioners) with full rage upon you? who can utter the anguish you shall endure under the immediate impressions of God's wrath upon your souls; this will exceed what ever can be inflicted by the means of any second causes: The punishment of Hell fire will be very sore and intollerable, such

as are tender cannot without unutterable fear and grief bear the thoughts of being burned alive here on Earth, and oh the ſhreekings of ſuch perſons, when they have been brought to the fire, and the flames have begun to ſeiſe upon them! O I cannot endure it! O I cannot endure it! how intollerable then will Hell-fire be! many Martyrs have endured great tortures in their bodies with much patience, ſome were ſlain with the Sword; ſome burnt with fire, ſome ſcourged with whips, ſome ſtabbed with Iron forks, ſome their ſkins pluckt off whilſt alive, ſome their tongues cut out, ſome ſtoned to death, ſome ſtarved with hunger & cold, ſome diſmembred and naked to the ſhame of the World; and yet in the midſt of all their pains they have had a compoſed minde; yea, ſometimes have been filled with joy; God hath not ſuffered man to inflict upon them more than he hath given them ſtrength to bear; but there will be no patience to undergo the pains of Hell; the ſpirit will uttterly ſink under the the heavy burden and preſſure thereof, eſpecially the preſſure of that pure and weighty wrath, which ſhall be immediately upon the ſoul. The terrours of conſcience here and foretaſts of wrath, are intollerable in this World, *Prov.* 18. 14. *The ſpirit of man will ſuſtain his infirmity, but a wounded ſpirit who can bear?* If the body be infirm and weak, full of diſtemper and pain, yet whilſt the ſpirit is whole and ſound, whilſt there is peace within, the ſpirit may ſuſtain this, and bear up under it: but if the ſpirit be wounded by the Arrows of the Almighty ſhot into it, who can bear it? if God let fall ſome ſcalding drops of his wrath upon the ſpirit, if he kindle a ſpark of Hell-fire in ye conſcience, who

can

can endure it? no Balm nor Phyſitian on Earth can cure ſuch wounds, no Earthly riches or ſenſual delights can aſwage theſe inward griefs and horrours, which by the hand of God are imprinted upon the Spirit: when the wicked are filled with diſpairful agonies, through apprehenſion of future approaching wrath, and there remaineth nothing but a fearfull looking for of Judgement and fiery indignation, which ſhall devour the adverſaries, *Heb.* 10. 26. this is enough to ſink the heart of the ſtouteſt under it's burden. And if the wounds of the Spirit herebe ſo intollerable, what will thoſe be which the Lord with ſuch mighty force and by his immediate hand ſhall give hereafter? if you cannot bear ſome drops of God's wrath now, what will you do when the full Viols of Gods wrath ſhall be poured out upon you, if you be found under the guilt of ſin? if you cannot endure the ſparks of Hell-fire, how will you endure the flames, and moſt burning heat thereof? If the foretaſts of Hell affect ye heart with ſuch horrour, and the fears thereof fill the Spirit with ſuch amazement, what will Hell it ſelfs do when the pains and anguiſh thereof is beyond the greateſt fears, and higheſt conceptions thereof?

Should you fall into the hands of the moſt cruel Men to torture and Maſſacre you, this would be fearful; ſhould you fall under the power of Devils to tear and rend you, this would be more fearful; but to fall into the hands of God, this will be moſt fearful, this you cannot bear, and yet if wicked you muſt bear it, and that to eternity, and can you ſleep ſtill in Sin, under the thoughts of ſuch danger?

Secondly, Conſider the ſureneſs and unavoidableneſs of Hell-fire; nothing is more ſure than what

God hath revealed in his Word, and nothing more unavoidable than what God hath threatned; and such is the tormenting of the wicked and Ungodly in the flames of Hell-fire. Whilst you are here upon the Earth, there is a possibility of escaping future torments; Pardon, Peace, and Salvation are attainable: If you lay your Sins to heart, if you confess and forsake them, you may find mercy; if by faith you apply your selves unto the Lord Jesus you shall not perish, but obtain eternal life. But if go on still in your trespasse, if you live and dye in a state of impenitency and unbelief, it will be impossible for you to escape: Indeed could you make you party good against God, could you gather forces together, and wage War against Heaven and obtain the Victory, you might avoid the threatned punishment; but alas God is infinite in power, and will not permit any such attempts, you will not be able to hold up head or hand against him: who can stand in his sight when once he is angry? God will bind all the Devils and wicked men and women together in chains of darkness, stronger than any Iron chains, and none shall be able to make any resistance. Could you hide your selves at the last day from his eye; could you fly from his presence into some remote corner, could you creep under some Rock or Mountain, and there be covered from his view you might think to escape; but this cannot be, Gods eye will follow you, and his hand will reach you whither soever you go: Could you by your Prayers and Tears move God to compassion, and prevail for mercy as now you may do, there might be some hopes of avoiding this punishment, but hereafter Gods ear will be shut, and the doors

of

of mercy ſhut againſt you for ever; your knocking at the door will be in vain, it will never be opened, your cryes and prayers will be no purpoſe, they will receive no anſwer. Hereafter the puniſhment of Hell will be unavoidable by the wicked.

Thirdly, Conſider the neerneſs of this puniſhment of Hell. The ſands of your life are running apace; the time of your abode here is waſting very faſt, your bodies will quickly be in the Grave, and if you dye in your Sins, your ſoul will be as quickly in Hell. You cannot long eſcape this puniſhment; You may ſhuffle the thoughts of God and future wrath out of your minde for a time, you may buſie your thoughts about other things whilſt you are here; but all theſe things will ſhortly ſhrink away from you, and leave you naked, and you muſt ſtand before God to be judg'd by him, and to be condemned by him, and to be puniſhed by him; God will meet you as a Bear bereaved of her whelps, and rend the caul of your heart, or like a roaring Lion, and tear you in pieces; when there ſhall be none to deliver; God will take you into his hand, and throw you out of his preſence into the bottomleſs gulph of unquenchable burnings: me thinks this ſhould awaken you.

Fourthly, And laſtly, conſider the everlaſtingneſs of Hell-fire, and your torment which there you muſt endure, if you be found in the number of unbelievers. The wrath of God will never be at an end, the Worm of your conſcience will never dye, and the Fire of Hell will never go out; but the ſmoke of your torment will aſcend up for ever and ever, when you have been the ſpace of as many Years in Hell, as there Stars in the Firmament, as

there are drops of dew upon the Earth in the morning, as there are ſpires of Graſſe which ſpring out of the Earth, as there are drops of Water in the Ocean, as are there Sands upon the Sea ſhore, your torments will be as far from being aſwaged, and as far from being ended, as at the firſt minute of your entrance into this dreadful place. As there is an infinite ſpace of place (if I may ſo call it to help our apprehenſions) beyond the circumference of the Heavens, and the viſible World in compariſon with which ten thouſand Millions of worlds would not fill up the ſpace of the leaſt ſpeck: ſo there is an infinite ſpace of duration beyond the circumference and bounds of time in compariſon with which the duration of ten thouſand Millions of worlds for ten thouſand Millions of years, would not be ſo much as a Minute, or the leaſt imaginable inſtant; and this whole eternity you if wicked muſt ſpend in extremity of torment; the real length of eternal torment cannot be meaſured, and the imaginary length will be greater (if I may ſo ſay) becauſe of your miſery. If a ſhort time of miſery here on Earth ſeem long, what will an eternity of miſery ſeem to be in Hell? when the body is in health, and the Soul is ſweetned with delight, time ſteals away inſenſibly, Years ſeem Months, Months Weeks, Weeks Days, Days hours; but when the body is ſick and the Soul imbittered with ſorrow, a ſhort time ſeemeth long, and it paſſeth away ſlowly in our apprehenſion, Hours ſeem Days, Days Weeks, Weeks Months, Months Years; how do we count the Clock, and reckon the Sands that fall in the glaſſe, and time ſeem to have a Leaden heel; how long then will the eternity of miſery in extremity ſeem

to

to be? I believe that the ſpace of one quarter of an hour in Hell will ſeem longer to the damned than a whole life of miſery in this World; yea I think I may add that a Minutes pains in Hell will ſeem longer to the wicked than a thouſand years of pleaſures in Heaven to the Righteous, who will ſweetly paſſe forward in the infinite duration of joy, without the leaſt trouble or tediouſneſs: ſo that the eternity of miſery in Hell will be as it were a double, treble, yea thouſand-fold eternity.

Me thinks theſe conſideration ſhould ſtartle all you that are aſleep in Sin, me thinks they ſhould make your hearts to quake, and every joint to tremble; me thinks the Sinners in *Zion* ſhould be affraid and fearfulneſs ſhould ſurprize the Hypocrites, and I ſhould hear ſome of you cry out, as *Iſa.* 33. 14. *Who among us ſhall dwell with devouring Fire? who among us ſhall Inhabit everlaſting burnings?* And as the Jaylor, *Act.* 16. 29, 30. When awakened by the Earth-quake, and the impreſſion of guilt made by God upon his conſcience; *Sirs, what ſhall we do to be ſaved?*

CHAP.

CHAP. IX.

4. Use of Comfort to the Righteous.

Such of you as are Righteous through the perfect Righteousness of Christ made yours by Faith, without the imputation of which (what ever righteousness you may have within you, because imperfect) it is impossible you should escape the damnation of Hell; you that are clothed with the white Robes of Christ's Righteousness, under which all your iniquities are covered; and withall have the Spirit of Christ given unto you, to work you into a conformity unto the Image of Christ in yonr regeneration and Sanctification, which are inseparably joyned unto justification by Faith; you may take comfort in this Doctrine, which is matter of such terrour unto the wicked and Ungodly. As in *Sampsons* Riddle out of the strong and feirce Lion, came forth Honey and sweetness: So this Doctrine which looks with such a feirce aspect upon those which are out of Christ, yet will yeild sweetness unto you which are in him, because *there is no condemnation unto them which are in Christ Jesus, Rom.* 8. 1. *Because Jesus hath delivered you from the wrath to come.* 1 *Thes.* 1. 10. Who shall lay any thing to your charge, when God hath justified you? who shall condemn you when God hath acquitted you? Need you value then the wrath of men, when you are delivered from the wrath of God? Need you fear mens threatnings of temporal punishment, which can reach no farther then the body, when you are delivered from condemnation to the eternal punishment of Soul and Body in the Lake, which burneth

burneth with Fire and Brimſtone? what though you ſhould loſe your eſtates? yet ſince you are not in danger of loſing your Souls; what though you ſhould be thrown into a Priſon on Earth? yet ſince you are not in danger of being thrown into the Priſon of Hell, you may take comfort and the conſideration hereof may alleviate all your fears and grief upon the account of any pains and afflictions, which in this life are upon you, or you are in danger of. You may ſay of them all, theſe are not the torments of Hell, there are light, the other heavy theſe ſhort, the other eternal. Lift up then your heads with joy: yet a little while and you ſhall ſee what a difference the Lord will put between you and the wicked; when they ſhall weep, ye ſhall laugh; when they ſhall mourn, ye ſhall be glad; when they ſhall cry and howl, ye ſhall ſing and leap for joy; when they ſhall go with fighting to Hell, and everlaſting horrour in their hearts, and all mirth and joy ſhall flee away from them for ever; ye ſhall come with ſinging to Heaven, and everlaſting joy in your hearts, and all ſorrow and mourning ſhall flee away and never any more be found.

CHAP.

CHAP. X.

5. *Use of Exhortation both to the Wicked and Righteous.*

AND now Sinners what will you do? will you dare to go on in that broad way of Sin, which ere long will open under you, and let you down into the horrible gulp of unquenchable burnings? can you be contented with a portion in this Life, and to receive all your good things here, and that Fire and Brimstone, and everlasting burnings shall be the portion of your Cup hereafter? will any pleasure of the Flesh and Sin for a season countervail that everlasting pain and misery, which will be the bitter fruit and consequent of them? Let me therefore exhort you without any delay to come out of the broad way of Sin, It is the way of Hell, and will you proceed any further in it? You that are profane and unclean, you that are Swearers, Sabbath-breaker, Scoffers of Religion, Persecutors of Gods people, Drunkards, Covetous persons, yea all you that are Hypocrites, that are impenitent and unbelieving persons, give me leave to stop you in your course, or rather hearken unto the voice of God in his Word, who calleth you to turn from your evil ways, that iniquity may not be your ruine. Come out of the broad way, and get into the narrow way. It hath a strait Gate, namely the Gate of Regeneration, this you most pass thorow; you must become new Creatures, get new hearts, and lead new lives, you must walk in the narrow way of mortification, self denial, new obedience, otherwise

wise you will certainly be numbred amongst the damned, who will be everlastingly burned in the Fire of Hell; the passage is difficult, and the way narrow, but both are necessary; it is the passage from Death to Life, and the way from Hell to Heaven: Nothing in the World is so absolutely necessary, as that which is necessary unto Salvation; better the belly be without food, than the heart be without grace; better the back be without raiment, than the Soul be without Righteousness; better be starv'd, than damned; better be hang'd than burn'd; better dye the most painful temporal death, than endure the pains of eternal death. What you should do that you may be saved from the everlasting burnings of Hell. I refer you for direction in my Book of *Words, whereby you may be saved*; but I have not room for large direction here. [But such of you which read these Lines, who have passed thorow the strait Gate of Regeneration, and are got into the narrow way; you are safe, you are in the way to Heaven. Learn to admire free grace, which hath made the difference between you and Vilest Sinners; use your endeavour to bring others into the same way, commend to them the ways of God, both by your Word and example; and perseveer in these ways to your lives end; be faithful unto the death, that you may receive the Crown of Life, I shall shut up all with the words of the Apostle, 1 *Cor.* 15. 58. *Therefore my beloved Brethren be stedfast and unmoveable, always abounding the work of the Lord; for as much as ye know your labour is not in vain in the Lord.* When the wicked are stedfast and unmoveable in the ways of Sin, and no argument can perswade them to forsake those ways,

when

when they abound always in the work of the Devil, and the wages which they shall reap will be death, and wrath, and everlasting burnings in Hell: be you stedfast and unmoveable in the ways of the Lord; be not alluted by flatteries, not affrighted out of them by threatnings, but abound more and more in the work of the Lord, and your reward shall be everlasting life and Glory in Heaven.

FINIS.